

# Church Management



CATHEDRAL OF THE AIR  
U. S. Naval Air Station, Lakehurst, New Jersey

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*June, 1941*



*Volume XVII*



*Number Nine*

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\* \* \*

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hand and turn our backs on duty we  
are lowered in our own self-respect.  
We violate our own souls.

\* \* \*

The wheels of time were not made to  
turn backward. Everything rushes on  
toward eternity.

\* \* \*

Church dues are not installments  
paid on a harp and crown.

\* \* \*

A double chin often keeps a girl  
single.

\* \* \*

White lies are usually color schemes.

\* \* \*

Whatsoever a man sows, that shall  
he also reap.

\* \* \*

No organization is stronger than its  
weakest gink.

\* \* \*

Taking pains with one's work does  
not hurt.

\* \* \*

The Christian church insists upon  
the presence of God in human history.

\* \* \*

A hot answer always means a cool  
friend.

\* \* \*

Many a knocker needs to be bumped.

\* \* \*

You may be as orthodox as the devil,  
and as wicked.—*John Wesley.*

\* \* \*

The Christian religion has made its  
contributions to the developments of  
the modern world through men and  
women of sensitive conscience and high  
courage.

\* \* \*

It is difficult to deal justly with those  
who praise you.

\* \* \*

Some people are so painfully good  
that they would rather be cruel than  
pleasant.

\* \* \*

A woman stands a better chance  
catching a man if she keeps her trap  
closed.

\* \* \*

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you it makes you do something for  
somebody else.



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### THE EDITOR'S DRAWER



#### No Old Age Security for This Preacher

Again, we are permitting another to write this department. He is a minister at the age of retirement. He prefers that we use neither his own name or the name of his denomination. We will say, however, that he is a clergyman of a denomination which advised a congressional committee studying the inclusion of non-profit organization within the Federal Social Security Act that its ministers had ample protection.

"I am facing old age retirement on a pension of \$9.44 a month because my denomination opposed the government plan which would permit us to come under the social security legislation. I probably will have to do one of two things: either apply for admission to the county home here, or ask the state for old age relief."

It is unconstitutional, say the opponents of the extension of federal social security legislation to church employees in its operation. It sounds to us like playing ecclesiastical politics with starvation.

William H. Leach.



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## Thirty-One Years After

JOHN R. ESTES, minister of the First Baptist Church, Ottumwa, Iowa, sends us this unusual story. It consists of two letters, the first written in 1910, the second in 1941. It is certainly true that the "mills of God grind slowly." Mr. Estes adds that Brother Clark, the church clerk moved from Ottumwa twenty-five years ago. He also adds a note that the good sister enclosed an addressed envelope for reply which bore a two cent stamp.

March 11, 1910.

-----, Iowa,

Letter No. 1

Mrs. M. A. -----,

Colo.

Dear Sister:

In looking over the church list with our new pastor we wonder if you would not like to connect yourself with some Colorado church. You will remember that in the covenant we agree to unite with some other church as soon as we have permanently left this one. We would be glad to have your request for a letter stating the church and the pastor you wish to unite with or that you wish to continue in our fellowship.

Sincerely,

Roy P. Clark, Clerk.

Letter No. 2

March 27, 1941.

Roy P. Clark,  
230 E. Main St.,  
Ottumwa, Iowa.

Dear Brother:

I attend Christ Community Church, Pastor Alexander C Bryan.

This is my "request for a letter", as I consider joining church I attend. Thank you for writing to me about same in the year 1910.

Sincerely,

Mrs. M. A. -----

### LIFE IN THE CHURCH

The newspapers not long ago printed a story of a doorman of a New York theater who had guarded the stage door for seventeen years and in all that time he told of voices which he seems to hear "calling for a return to God." He advises Christian democracy but cannot be too clear as to the detail of that. He defines totalitarianism as "autocracy reduced to a science," as "streamlined autocracy." He eschews union of church and state but at the same time avows that there are certain duties which the church has a right to expect of the state that is, to provide protection to it so that it may do the work it has to do; that is, how can the church effectively teach honesty if the state supports gambling; soberness and temperance, if the state legalizes liquor; reverence for the Sabbath if the state removes its protection from the Sabbath. It is the duty of the state to train its citizens and no person is qualified for good citizenship without moral training, and the only perfect system of morals is that which is found in the Bible.

# CHURCH MANAGEMENT

Edited by WILLIAM H. LEACH

VOLUME XVII

NUMBER 9

JUNE, 1941

## *America First*

THE words "America First" stare at me from the return card of the envelope. If it could be completed what a magnificent slogan it would be. Perhaps each of us has his own ideas as to how to make the motto complete. Here are ours.

*America First in Vision.* Would that our nation could acquire the eyes of the prophet to see the world of the present and the world as it is to be when Christ is recognized. The vision includes the forty-eight states of the union but does not end there. The world is suffering because of an overdose of nationalism. We do not need that limited point of view. But we should strive to be first in a world-wide vision.

*America First in Service.* Jesus was very specific on this point. "He who seeks to save his life shall lose it; he who is willing to lose his life will save it." We would like to see this nation of ours test the words of the Master. I am suspicious that many who are using the slogan "America First" have quite a different idea in mind. Much of their propaganda is appealing to America to keep from helping others. They feel that there is not enough of the good things to go around and so America should help itself first. "Self preservation," they say, "is the first law of nature." The answer is that Christianity puts the emphasis at a different place. It says: "Others first." The Christian America would be first in service.

*America First in Righteousness.* No nation can effectively serve its world unless the foundations of its own land are laid in righteousness and justice. Days like ours make it easy to be intolerant and unjust. With the burdens of world leadership which we are assuming it is much more necessary that we be first in this particular field.

There are a lot of ways in which we do not want America to be first. It must not be first

in selfishness and it should not be first in isolationism. It is too rich, too noble, too generous to listen to those who insist that the end of its existence is to draw away from the affairs of men and live by itself.

*America First?* Yes. But in the Christian way.

## *Another Unpopular Editorial*

A FRIEND who has read *Church Management* for many years tells us that we missed a bet when we wrote about unpopular editorials. He insists that one which should be included had to do with Charles Lindbergh and a window which bears his likeness which had been installed in an eastern church. We have searched our files for the editorial and found it in the October, 1929 issue of the magazine.

The cover picture of that issue is of a window installed in the Trinity Methodist Church of Springfield, Massachusetts. Three major figures appear as symbols in the window. Evangelism is symbolized by John Wesley; Prophecy by Phillips Brooks and Good Will by Charles Lindbergh. Inside the magazine we raised some questions about the use of current personalities. The editorial, at this point, read:

"With the tendency to make religion inclusive, entering every phase of life, we are in sympathy. But there is always a danger in attempting to interpret modern events for the eyes of eternity. The world will know John Wesley a hundred years from now; but there is a question whether the Kellogg Peace Pact, shown in the base of the Lindbergh window, will be the mile stone in peace relations pictured in this modernistic design. We believe that there is a lot of wisdom in the policy of the Roman church in reserving the canonization of the man or woman until history has given its verdict. The eyes of history see more clearly than the eyes of any one period."

Prophetic? Perhaps!

(Turn to page 586)



# Subversive Pacifism

*by Syngman Rhee*

IT was in 1934, when I was living in a downtown hotel in New York City, that I found my good friend Dr. Sydney Strong at the same hotel. He asked me to go with him to call on a couple of peace loving friends. One afternoon I went with him to a beautiful residence on Park Avenue. As we were ushered in I noticed the elegant and tasteful arrangement of the furniture and ornamental art pieces which reflected the refinement and culture of the occupants. It was a pleasure to find myself in such quiet serenity in the heart of that hustling and bustling metropolis. I was introduced to the hostess, who was full of gentle grace and charm, and then to her husband, who was a perfect gentleman. They were, perhaps, a little beyond middle age. If I remember correctly he edited a peace magazine of his own.

As we were being seated the gentleman surprised me by asking the following question, "Dr. Rhee, if enemies were to invade your country, would you take up arms and go out to fight them."

"Yes, I would," I replied without a second thought.

Then he bent down, looked me full in the face, as if to watch my reaction, and said, "You are a militarist."

I blushed but managed, with some effort, to restrain myself. After a little while I excused myself and left. From that time on I have never learned what sort of an impression I left with those good people but I know that I left with a poor opinion of the fanatical pacifists of this country.

I used to have, and I still have, a high respect for the peace advocates who, like the Confucian philosophers of the Orient, condemn war as an evil, which every civilized man should shun and spurn. I hold in high esteem the conscientious objectors who, for the sake of religious convictions or humanitarian principles, refuse to take up arms against their fellow men. But those militant pacifists who are opposed to any and every kind of war, whether for national defense, national honor, or national independence are, to my mind, just as dangerous and subversive as any fifth columnist. Their motives may be different but the results are the same. They are, perhaps unconsciously, courting disaster for their nation. While

they are making no effort to keep war making nations from waging war, they try to keep their own non-aggressive nation from even preparing for defense.

If we are to condemn all of the wars that America has fought, as they demand, we should destroy the Washington monument and the Lincoln Memorial and do away with the liberty and justice which were the fruits of those wars, which are our priceless heritage. Any man who refuses to fight for his country because he believes in peace has no claim to my sympathy. I was, and still am a man of peace, but to be called by an American a "militarist," was an intolerable insult. The good people who called me that did not know of my experiences in Korea or, perhaps it was just their usual way of preaching their peace ideas to everyone they met. To tell the truth, if I had been a militarist thirty-five years ago and if the United States had not helped militarists to destroy non-militaristic Korea, I would not have become as I am now, "a man without a country."

## What Happens to a Pacifistic Nation

Korea is a good example of what happens to a nation which is not prepared to defend its own sovereignty. For forty-five centuries this nation maintained itself despite of all the wars imposed upon it by the war-like neighbors, including the Hideyoshi, the Napoleon of Japan, which was more devastating and more inhuman than the recent Nazi invasions of Norway, Denmark, Holland and France. The people were satisfied with their own rulers and were determined to defend, at any cost, the peaceful life of their ancient Kingdom. They enjoyed a standard of Oriental civilization even higher than that of China, especially so when compared with the period which followed Manchu conquest of China in the early part of the seventeenth century. Our nation made no trouble for others and wanted none from the rest of the world. It felt secure in its isolation.

In the latter part of the nineteenth century the United States was casting about to find new markets for its products. After Commodore Perry had forced the open door on Japan, Admiral Shufelt knocked at the Korean door and asked its government for treaty relations with the United States. The

government of the hermit nation declined on the ground that "we have had too much trouble with our neighbors, especially Japan; and we choose to remain detached." America urged the treaty and promised its protection in case of trouble. With that clear understanding, Korea made the treaty of 1882, containing the amity clause. American commercial interests rejoiced.

When Japan began to "deal unjustly and oppressively with Korea," the Korean Emperor asked the American government to "use its good offices," as had been promised. The latter, however, turned a deaf ear to repeated Korean appeals and American diplomats in Seoul jeered at the Koreans for trusting such a "foolish promise." To cover up the blunders the Americans sought to make excuses on the basis of the weakness of the emperor, the corruptions and intrigues of the government officials and the ignorance and cowardice of the Korean people.

President Chester A. Arthur had said of the Korean treaty that "every clause and article must be observed and fulfilled by the United States and the citizens, thereof." But when the Koreans appealed asking that the American government keep its pledge there was nothing but evasiveness on the part of the American government. The United States Minister, E. V. Morgan, even refused to transmit a letter to the President of the United States when the emperor asked him to do so.

The United States' pledge to Korea was not kept because the American government had been fascinated by the military power of Japan. President Theodore Roosevelt had signed a secret treaty with Japan by which the United States was to recognize the Japanese occupation of Korea and Japan was to recognize the American possession of the Philippine Islands. Morgan, minister to Korea, had been sent with instructions to let nothing prevent the accomplishment of the Japanese plan. Through Baron Kaneko, the president's personal friend and Japan's liaison man in America, the White House was in constant touch with Tokyo and gave the Japanese government friendly aid and advice.

To sum up the whole story Korea was raped because she put her trust in the

word of a friendly nation rather than in arms. America coaxed Korea out of her isolation, promising to protect her. Then she led her to an enemy's camp and took part in the plot to murder her. Korea paid heavily for being a peace loving nation and putting her trust in the sanctity of international treaties.

With this picture in my mind I lose self-restraint when some one dubs me a militarist because I say that I will take up arms to fight for my country. Korea too late knows this is the only way for a nation to save itself.

#### How Pacifists Cause Subversion

The Nazis, Fascists, Communists, and other subversive elements are here, as I understand it, for the purpose of overthrowing the American form of government, and to establish in its place whatever system the strongest of these groups stands for. This is not the purpose of the pacifists, of course. They all stand loyally, let us say, by the Republic of the United States. In that respect, the latter should not be compared with the former; the one is for America and the others are against her.

But when they come to the question of war, they all agree. They are all one in demanding that the United States shall not prepare for war. They say, "we do not want war; we want peace, and peace at any price". Suppose we follow their demands and drop our defense program. What will happen? Our enemies would take advantage of our unpreparedness and land armies of conquest on our shores. What would we do then? One thing we might do is what the little kingdom of Rho, in Oriental history, did nearly 3,000 years ago. When a large army of Chin Moon Kong armed with swords, spears, bows and arrows, and many other instruments of war, poured into the capital city, they were surprised to find all the city gates wide open without a soldier to be seen. They roamed about in the highways and byways in search of soldiers to fight with, but in vain. Then they went from house to house to investigate. Men, women, and children were busy with their routine duties, as usual. Students were learning their lessons, scholars were studying the classics, poets were chanting their poems, and musicians were playing their instruments, as if nothing had happened. The invaders got together and said among themselves, "This is certainly a Confucian kingdom, the most highly civilized spot in the world. We must not harm these people". They packed up their weapons and went away, leaving the little Confucian Utopia unmo-  
lest.



Syngman Rhee

Syngman Rhee, native Korean, was born in 1875. He was educated in a Confucian school and later enrolled in Pai Chai College, a Methodist institution. There he learned the Christian philosophy which has influenced his entire life. His first interests were political. Recognizing the dangerous foreign influences in Korea he associated himself with the Nationalist party and became one of the founders of the first newspaper in Korea. When the Nationalist movement was dissipated he was thrown into prison at Seoul, where he lay for months with his feet in the stocks and a heavy wooden collar around his neck. When his party returned to power in 1904 he was released.

In 1904 he came to the United States as a special secret diplomatic agent of his government. From that time his life has been closely associated with our country. He studied in three of our universities which have given him degrees, George Washington an A.B., Harvard an M.A. and Princeton a Ph.D. John R. Mott persuaded him to return to Korea to head the Christian Student Movement there. He returned to his native land in 1910. But his active anti-Japanese sentiments soon landed him in trouble with that nation. Fortunately for his personal safety he was elected a lay delegate to the Methodist Episcopal General Conference held in Minneapolis in 1912. Bishop Harris persuaded the Japanese government to release him from a prison where he had been incarcerated for that special commission. A price has since rested upon his head. At present he is the chief of the Korean Commission.

Naturally he has intense anti-Japanese convictions. He believes that Japan is a world menace. His study and convictions have been put into a book soon to be published by Fleming H. Revell Company entitled "Japan Inside Out." The political and religious significance of this volume will be speedily recognized when it is published. The editor of "Church Management" had the privilege of pre-viewing the manuscript. The article which appears here is a condensation of certain pages in that volume.

The difficulty in this is that nowadays modern mechanized troops do not roam about in the city streets to find out whether the people whom they have come to conquer are Confucian, Democratic, Nazi, or Mikadoist, before they attack. In fact, they are generally too high in the air even to see pacifists below them before they have destroyed half of the city and half of its population. Modern "civilized" barbarians are infinitely more blood-thirsty and savage than those in the time of Confucius, and their habit is to burn and kill, and then make the entire nation their captives, prisoners, and slaves. The cannibals of the African jungles and South Sea Islands used to eat men one by one, but the present day cannibals of modern Europe and Asia gobble up human flesh and blood by whole nations. In this case, although motives are vastly different between the pacifist and the fifth columnist, the ultimate result is practically the same.

Good Christians, as the disciples of the Prince of Peace, are true peace advocates. They are not lip-service pacifists, but devoted, conscientious followers of Christ, who came to this world to teach the principles of peace on earth and good will toward men. If these enlightened and consecrated men and women were only to lead in the right direction, this confused world of ours would be greatly benefited. Unfortunately the peace structure they have been building all these years has been on a weak foundation. Instead of pursuing justice and righteousness at whatever cost, many sought a solution in the worldly wisdom of appeasement, and in the time-serving policies of men, considered as "realistic", "expedient", and "practical." The idea is to compromise principles in order to meet half way the popular demands of the times. The result is that, while they should guide the world to the light, they follow it into darkness. This does not mean to imply that all Christian leaders are blind leaders, but no one can deny that it is true of many.

#### American Church Sympathetic With Japan

When the Japanese militarists were tightening their grip on Korea, one of the most influential leaders of the Methodist Church spoke in the great Methodist auditorium in Ocean Grove, New Jersey, one Sunday morning in July, 1905, to an audience of 11,000 people about his recent tour to the Far East. The tour had been arranged for him by the Japanese, who were afraid at that time that public sentiment in America might rise against the destruction of Korea. In the course of his address the speaker intoned with all his



energy and eloquence: "May Korea be under Japanese rule forever and ever, Amen." The next day I happened to be in Ocean Grove, and a friend of mine said to me, "I am glad you were not here yesterday, for I know you would have felt badly." Then she produced a scrap of the Asbury Park Press, from which I am quoting the above. I wrote a long letter to the Dr. — asking him why he as a missionary, who was supposed not to talk politics, should speak as he did; why he was so ardent in defense of Japan's violation of treaty agreements, contrary to the American idea of justice, liberty, and humanity, contrary to the spirit of American independence, American love for freedom and equal rights, and contrary to all Christian ideas and ideals. A copy of this letter was published on the front page of the same newspaper the following morning. Later I received letters from many parts of the country, expressing their appreciation, but not a word from the speaker. He simply ignored my letter and went on delivering the same address all over the country.

Another churchman who consistently sacrificed the interests of Korea to those of Japan is Sydney L. Gulick, for many years secretary of the Department of International Justice and Good Will of the Federal Council of the Churches of Christ in America. During the passive Korean revolution of 1919, the Japanese government was anxious to keep Americans from giving Koreans in America any help. Dr. Gulick well played the spokesman for Japan. In one of his circulars he wrote that all Americans should refrain from assisting the Korean "malcontents" in America, who were always agitating to make trouble for Japan. If assistance were given, he wrote, the Japanese government would suspect the missionaries and consequently the Korean Christians would suffer. Later when there was a strong possibility of a food blockade against Japan because of the Manchurian invasion he pleaded against it on the ground that Japanese women and children would be the sufferers. He had nothing to say of the suffering of innocent Chinese children because of Japanese ruthlessness.

It would be unfair to say that all churchmen favored the Japanese conquest of Korea. Dr. Floyd Tompkins, an Episcopal minister from Philadelphia said in an address given on behalf of the League of the Friends of Korea: "Where there is brutality there is no neutrality. I am not the kind of a Christian who, having seen his sister attacked by a thug, went to his closet and prayed God to protect her. I would get away from my prayer, knock down

the thug, save my sister, and then go back to pray." Would to God there were more Christians of this kind.

But on the whole the record of the Christian Church in America is not a pleasing one in the Korean situation. It was ready to sacrifice the weaker nations to build up the prestige of Japan.

It is, of course, repulsive to our democratic ideas to even think of such things as a big army and a big navy, compulsory military training, conscription laws and all that. We have been in the habit of criticizing militarism, imperialism, war-mongers and war makers. From our churches we have heard it said: "Every one must refuse to fight;" "I will not risk my life for the profits of the munition manufacturers;" "I will go to jail before I will go to the front;" "I will not pay war taxes," and other statements to the same intent.

Here is a pacifist story told by Montaville Flowers in his book *The Japanese Conquest of American Opinion*.

One day an old gentleman attended a lecture at Chautauqua where the Japanese situation was presented. After the lecture the lecturer happened to walk down the street behind the old gentleman who was vigorously talking to two very fine ladies. He overheard this remark: "Well, well, I did not get much out of that lecture. No I didn't. . . . Anyway the Japanese will never give me any trouble in my day and generation, and I will just let the next generation take care of itself." Such evasion of reality is characteristic of pacifists.

The forest fire is closing in. We can no longer ignore it. Some of the public utterances of certain persons in America sound so utterly un-American, or anti-American, that it is strange that these people still call themselves Americans. It seems never to have occurred to them that the United States, like all other nations, has its enemies both within and without, that it needs protection against these enemies, that it is the first duty of every citizen to protect the country, its system of government, its safety and its honor, and that if they fail to do their duty the nation cannot survive.

Even in the life of animals the first instinct is to protect their homes, their young ones, and their own groups, but some human beings do not seem to possess even this basic instinct. While their fellow citizens are slapped and spat upon, kicked about and killed, their homes, institutions destroyed and demolished, their naval vessels bombed and sunk, and their national flag hauled

down and trampled upon, they show no concern. Instead of showing any sign of indignation against the ruthless destruction of civilization and humanity, they openly reprimand their own government for "public castigation of foreign nations".

### INVESTMENTS

Along the shores of Galilee Jesus called men to come and follow him. He was inviting them to invest their lives through himself in order to bring fullness of life to those who follow him and to their fellowmen. Those who invested their lives with him did not lose their lives, but were being transformed and multiplied.

Robert Morrison invested his life and went to China in 1807 as the first missionary. Friends thought he was wasting his life because the door of China seemed impossible to be opened. At the end of the first seven years of work he won the first Chinese to the Christian faith whose name was Toy Kao. With his help the Bible was being translated into native writing. Through his efforts a mission and a school were established. It was one of his pupils by the name of Yung Wing who became the first student to come to study in America 95 years ago, which began the inter-change of culture between the east and the west. Today, there are five thousand missionaries in China with four million native Christians. The reason why China is able to come out of the war in the last three years in such a marvelous way is not because of the armed forces of China but the Christian leadership in the government. Six of the ministers in her cabinet are Christian men. Every sixtieth name in the Who's Who of China is that of a Christian man or woman. Most of them received their early training in missionary schools. Investment of Morrison's life brought great dividends indeed.

Christ is calling men and women to invest their lives through him. The world of today faces material wealth but spiritual bankruptcy. Men are at a loss as to where to turn in critical moments. Christ is the way and the truth. He wants men and women to follow him and bring fullness of life to the suffering mankind.

Philip Y. Lee.

### CHURCH MANAGEMENT DIRECTORY FOR 1941-42

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# Where Is God?

by Theodore Gerald Soares\*

*A millenium of theology is crowded into this paper by Professor Soares. It will help to strengthen wavering faith in a world of change and desolation.*

**W**HERE is God? Nearer than we think. We miss him because he is so accessible. Just as we live without the consciousness of the air, of the atmospheric pressure, of the metabolism of our bodies, so we do not notice him in whom we live, and move, and have our being.

One way to discover God is to examine the meaning of the very simplest experiences of life. For the answer to the last question is always God.

## Light

The most immediate of all experiences is vision. We take it as a matter of course and never think of its bewildering and overwhelming significance. The human race would not be human without light. If we could imagine earth-born sightless creatures they would only live a mole-like existence. Some crude relationships could perhaps be developed, but it would not be a human society. There might be speech, but what would speech be without pictures? If we could not say "sky," "cloud," "dawn," "twilight," if we had no imagery we simply would not be men. We are united into understanding groups by our common experience of vision. We human folk are literally children of the light.

Moreover, without sight we would be localized in the most meager environment. We could never know mountains or desert or sea. We could have no understanding of our own planet, while sun, moon and stars would be ever beyond our ken. It is the light that makes us citizens of the universe.

In the old creation story God said, "Let there be light," and there was light. But it is more wonderful than that. The psalmist in a glorious metaphor uttered the ascription, "Thou clothest thyself with light as with a garment." But it is more intimate than that. John declares, "God is light." Light is the universe revealing its true quality. When we see, we are sharing the divine experience. There is a certain very true sense in which the act

of sight is fellowship with God. But we may be too dull to know it.

You send a spray of flowers to your sick friend. It is a kindly sympathetic act; but it is more than that. You are sharing the experience of light with your friend. You are uniting two souls in the mystery of color and of beauty. The light is God joining you and your friend together. If the eyes of our understanding are open, such an act becomes sacramental. "If we walk in the light we have fellowship one with another."

The most devastating feeling that ever comes to men is that they are alone in a hostile, or at least an un-

sympathetic universe. As one man said with some harshness, "The universe does not know that we are here." But he had forgotten the light. The universe is God revealing himself. The light is God seeing us and we seeing him.

Of course our human vision reveals to us only part of the world. We see only between the red and the violet. We understand something of the infra-red and the ultra-violet; but we do not see them. Doubtless the world would be more than it is if our vision were of wider range. God only shows us what we can see; but it is sufficient and it is glorious; and it is God.

## Will

Most of us at this moment are probably conscious of a certain condition of rest. We may be sitting and listening. Yet, without any extensive scientific



- R.O. BERG -  
Religious News Service

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knowledge we all know that actually we are in a condition of unimaginable activity. The blood is coursing through the arterial system. The building up and breaking down processes, which we call metabolism, are pursuing their constant way. Our planet is whirling about its axis at a mighty rate, and is travelling around the sun with incredible speed. The whole solar system is rushing through space. Not only so, but the solid seat on which we sit is not solid at all, but a mass of whirling points of activity. Nay, we ourselves are not really the flesh and blood and bone that we seem to be, but are likewise a mass of myriad activities. Utterly bewildered, we ask our physicists what it all means. What do they find when they pursue this physical process to the end? They answer that it is energy. But what is energy? They gravely repeat the word and tell us that they do not know. Yet every child knows. His toy falls to the ground and he stoops to pick it up. That is an experience of will. Without any scientific understanding at all, every one of us has a first-hand experience of what energy is. It is this as I raise my hand, as I move my body, as I make any conscious act.

Where is God? He is the will that is the energy of the universe. He is not the creator billions of years ago of a universe that had to be started; he is the ever present energy which is the universe. In him all things live and move and have their being. All things are willed.

I hear the airplane and go out anew to look at the wonder. How are tons of metal, wood, fabric, oil, lifted into the air? Because man willed it. That plane is flying by human will, and our will is a sharing of the infinite will. The plane flies by the same process that is the revolution of the planet and the burning of the sun. So that again, in a very real sense, we are in fellowship with God in the commonest acts of life. If our minds are sensitive, we can realize that we are indeed workers together with God.

But what about the idea that the universe is merely mechanical, that our bodies are machines? Professor Ralph Barton Perry, recently said in one of his lectures, "I challenge any one to define the word machine without implying the idea of purpose." When you see a machine, you ask at once, "What is it for?" The word mechanism that has been used to eliminate purpose from the world is itself a word that is instinct with purpose. If the universe is a mechanism, God is the mechanic. If the universe is a self-running thing, God is the self that is running it. Just

as the energy which we know most intimately is will, and that will can be directed to what we will, so the infinite energy is will and in all activity we see the purposeful God.

#### Law

Some things are so universal and so inevitable that we do not think of them. We are sitting in a building with a roof over our heads. It has not occurred to us to fear that the roof may fall and crush us. We know that the great weight of wood or steel, of slate or tile, with the beams and the supports are put together in accordance with what we call "the laws of nature." We are very sure that nature will go on behaving as it has always done, and we quietly rest in that confidence. As an engineer once put the matter to me, "Our whole business depends upon the uniformity of nature. If we had to call up our brokers every morning to find out how gravitation opened on Wall Street, we could never erect a building or construct a bridge.

There is a moral quality in that regularity. Nature keeps its promises and we absolutely rely upon its word. The chemist closes his laboratory, leaving his unfinished experiment; he resumes his work next day in the unquestioning faith that the same laws are operating; and he is never deceived.

Where is God? He is that nature whose word can be trusted. He is that moral order of the universe which is the truth. We have expressed that in the motto of the California Institute: "The truth shall make you free." We are free as we rest in the dependability of the whole physical process. I was rebuked once by a scientist for referring to his activity as a search for truth. "Do not say truth, say facts." But facts are the truth when God is there. The laws of nature are moral because they keep faith, and we carry on our lives in that confidence. The girl who straps on her skates in our new ice rink and commits herself to the laws of balance; the boy who weaves through traffic on his bicycle to the terror of every driver; the woman who turns on her gas in the kitchen; the passenger who steps into an elevator and is carried up a dozen floors—all are trusting to the promises that have been made by the invisible order of things. And when there is an accident—the girl falls on the ice, the bicycle skids, the gas explodes, the elevator falls—we never say that nature has deceived us. We always search for the mistake we made in failing to fulfill the conditions that nature has laid down. Where is God? In that truth and assurance that we call the natural order.

#### Freedom

Yet there is an experience that seems to contradict the statement that nature always speaks the truth. There is a section of nature that sometimes lies; that is human nature. In a universe where stars keep their courses and even atoms are statistically dependable, where earthquakes and storms happen in perfect accordance with antecedent causes, in a universe which is committed to truth there exists a little organism on a planet in the solar system which does not always do what it says. The geologic stratum promises, "Build your dam on me in accordance with the physical laws which are laid down, and I will uphold the structure for a hundred years," and it fulfills the promise. But a man says, "Elect me to office, and I will rectify abuses." We elect him, and he fails to do as he agrees. A promoter urges you to buy stock in his company, promising a large dividend. You put your trust in him and find that the stock is worthless. If God is the truth of the universe, where is he when human nature is deceitful? He is there in that very capacity to do right or wrong. For there is something about human nature that exists nowhere else, so far as we know, and that is the power of free choice. God, who is free, has actually shared that divine quality with human beings. When I choose right, I share the life of God; and when I choose wrong, I exercise the power with which God has endowed me. The almighty has ventured that experiment, and in so doing has left the future undetermined; but he is there in the awful fact of human freedom.

No wonder men are afraid of liberty. Its possibilities for good and for ill are so great. And some are seeking to destroy freedom in the world lest it interfere with their purposes and power. But freedom cannot be destroyed. If the world rejects this god-like gift there will occur once for the terrible retribution, "The stone which the builders rejected, the same is become the head of the corner. He that falleth on that stone shall be broken; but upon whomsoever that stone shall fall it will grind him to powder."

Where is God? In that awful and glorious gift of freedom. He is free, and he has given us of himself.

#### Conscience

Another common experience of life in which we find God is the simple but mysterious sense of ought. A student talking with me on a matter of great importance in his own life finished with the question, "What ought I to do?" He had the sense that there is some-

(Turn to page 546)



# Looking to the Fall Months

by William James DuBourdieu

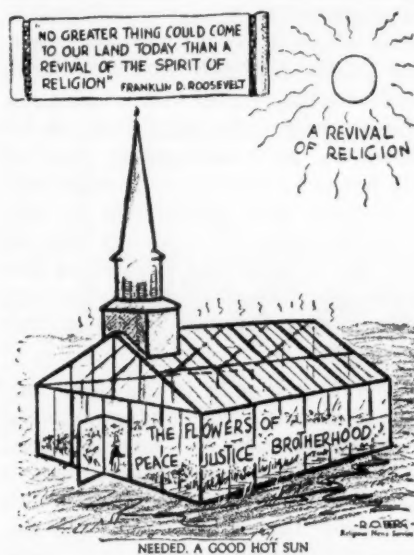
*Is it getting harder to get an early fall start in your church work? The author of this article who is the minister of the First Presbyterian Church, Harvard, Illinois, gives some plans of building fall church attendance which he has found to be effective. We are publishing it in June that it may fill a niche in your summer thinking.*

YESTERDAY a good friend, the pastor of a neighboring church, remarked that each year the summer attendance slump was extending later into the fall. In this age of ever more smoothly speeding cars happy, and probably rare, is the pastor who does not face this same situation. Panacea I know none, to somewhat paraphrase the words of Peter at the Gate Beautiful, but what our local church has been doing the past several years may be of interest.

The day before yesterday, which was the last Sunday of September, we held our annual "home-coming," the fifth consecutive year in which we have utilized this Sabbath thus. Originally we instituted this observance with the thought that folks coming back would see more friends if they all returned on the same Sunday. The day has been mildly successful in this respect but we have discovered that a "home-coming" as we have observed it, has greater interest for local than distant people and, thereby, helps materially in overcoming "attendance lag."

Much of our "home-coming" success is tied up with a "fellowship dinner" served at 12:30. This means that the half-hour between church and dinner is spent in visiting and getting better acquainted with fellow worshippers. Also, breaking bread together has values entirely apart from physical nutriment, for the church setting seems to engender a very real spiritual glow.

We make a charge for this meal because we cannot afford to serve it gratis, but in no sense is the gathering a money-making project. Two clubs share in the work, one assuming charge of the kitchen end and the other of the dining-room. The meal is served for a nominal thirty-five cents that every church member may feel financially able to attend. Actually the food costs less as vegetables, which we serve in great abundance, are all donated by garden-growing members. To make the committees' work light, the meat comes



from the butcher ready to slip into the oven and a paid dishwasher is secured to handle the chore of cleaning up.

Originally we read letters and telegrams from former members in a program which followed the dinner, and called on all those who returned from away to stand and "say a few words." Gradually we learned that a briefer program was more popular, so this year post-dinner efforts comprised a solo by a former choir-member, a rhymed greeting sung by four choir ladies, and group singing of "God Bless America" and "Till We Meet Again."

Holding a "home-coming" regularly on the last Sunday of September does not cure the early fall slump, but this and other activities do enable the fall to register some of the best attended services of the church year.

With us, the Sabbath following Labor Day always brings out a good attendance. The reason lies in the fact that the church, which has been closed during the pastor's vacation month of August, does not recommence services until the Sunday after Labor Day. Then, in anticipation of the recommencement of Sabbath worship, a letter is mailed to all homes of the parish, reminding

them of the joy of worshipping again in their own home church, or perhaps saying that the pastor and his wife are home following their vacation and will be at the door of the church hoping to shake hands with all of the congregation who can attend. If the services recommended on Labor Sunday, such a letter would be futile because of the desire of people to grasp the last week-end holiday of the summer season; going one week later, it always is rewarded with a larger than usual attendance.

## World-Wide Communion

For several years now our denomination has observed the first Sunday of October as "World-wide Communion Sunday," and this rite from the very beginning has held the interest of our people. Now that most Protestant groups join in this celebration of the sacrament, significance of the day becomes even greater.

Aids for publicizing the world-wide nature of the day are available: a communion token which can be mailed or personally delivered to church members, an appropriately designed Sunday calendar, and special stationary. Churches are urged to prepare for the day through an every-member spiritual visitation. We have never succeeded in persuading our officers to make this last and the way in which we use the various printed aids varies each year, but always some special means is used to advise our folks of the occasion.

In the church service itself, everything centers about the "world-wide" aspect of the day. The pulpit is removed from the chancel and symbols of the sacrament are put in its place: a drop-leaf colonial dining-table with large globe of the world in the center and communion goblets at either end and, some ten inches beyond the back corners of the table, two floor candlesticks. Early in the service the candles are lit with the following brief ritual, which the congregation finds most impressive:

**Pastor:** Today we are one of many thousand Protestant churches joining in a world-wide observance of The Lord's Supper.

(Touching the globe.)

The first of these services possibly began 18½ hours ago in the Phillipine Islands,



where the Ellenwood Presbyterian Church of Manilla, holds a Sabbath service at 8:00 a. m. Phillipine Island time. Then hour by hour and time-zone by time-zone the observance has proceeded west through Japan, China, India, Iran, Syria. By 3:30 this morning services had started in Africa; by 8:30 they had begun in South America; one hour ago they were under way along the Atlantic coast of our own United States. At the present moment they are being conducted not only in the Middle West but in Mexico and Central America. Three hours hence the final service will open on St. Lawrence Island, off the westernmost tip of Alaska.

(Brief pause, then:)

Jesus said: "I am the light of the world."

As symbol of that fact I light these candles.

(While candles are being lit, quote:)

"I am the light of the world; he that followeth after me shall not walk in darkness but shall have the light of life. This is the light, even the true light, which lighteth every man coming into the world." (Response by choir, tune "Salva Domine":)

Light of the world, illumine  
This darkened land of Thine,  
Till everything that's human  
Be filled with what's divine;  
Till every tongue and nation,  
From sin's dominion free,  
Rise in the new creation  
Which springs from love and  
Thee."

The rest of the service follows much the regular ritual for a communion Sunday, except that the world-wide aspect is always evident.

#### Flower Festival

The second Sunday of October frequently has been observed as "Fall Flower Festival." With the slogan, "If the church doesn't get them, the frost will," we have asked our people to pick their fall blooms and bring them to God's house. Despite frosts which precede this date in our locality, there always are flowers still blooming to make our church more beautiful than at any other time of the year. Invariably it turns cold early and we say, "there can be no flower festival this year"; then we discover that many flowers are still alive and so the day is held after all. Following the service,

we pack the flowers in boxes and one of the church members drives them to a Chicago neighborhood-house. Attendance this Sabbath is not to be compared with that at some other of our special fall services but by no means can one use the word "slump" when he counts the congregation.

#### Erie Day

A fall service which does fill our church to the doors is "Erie Neighborhood House Day." "Erie" is a Presbyterian mission in the underprivileged part of Chicago, some seventy miles from our community. This year will be the fourth time that we have brought "Erie" children into the home of our congregation as Sunday dinner guests. Since children are to be entertained, our people feel that they can bring them into their homes without the extra fuss and bother that adult company necessitates. As a consequence, many of our homes have received a contact with missionary work which lives in their minds for years. Two sisters still tell how the children they entertained four years ago were afraid to eat the meat because they never had meat in their own home.

Erie Day usually is the third Sunday of October. The children arrive in Harvard in time to attend church. Where the first choir anthem ordinarily comes in the worship service, the Erie youngsters are presented to the congregation and, as they sing their songs, individual children are introduced. Then the Erie group goes downstairs to the junior church. Here they also sing and Miss Towne, the head resident of Erie, speaks. At the sermon hour Miss Towne returns to the "big church" and there she tells the stories of the various children whom she earlier presented by name.

Erie Day is chiefly a day for doing for Erie. Our people are asked to bring to church with them food and clothing to stock the Erie "relief cupboard." Following church every child is entertained in some Harvard home and, my observation is, most of them are given much more than food by their hosts. At 2:00 the children return to the church from which we take them to a farm home. Here our farm constituents have assembled most of the ponies of the neighborhood and for two hours the city visitors ride ponies, tumble in the hay, inspect the live stock, and ultimately eat their fill of wieners and cocoa.

One year I was able to persuade a number of Chicago young people to act as drivers, bringing our Erie guests out to Harvard. While our church members entertained the Erie children, the

drivers and their lady friends, who had been invited to come along also, sat down to dinner with us of the manse. After listening to the drivers' enthusiastic conversation I have been unable to decide who got the most from the day, the children for whose benefit it was planned, our own church people who opened up their homes, or these Chicago young people, many of whom found this their first contact with the underprivileged half of the city.

The following year a Chicago pastor agreed to supply the cars and drivers. Unexpected last-minute circumstances prevented the fulfillment of the promise, so arrangements had to be made with a Chicago bus company to handle the transportation. The financing of the bus rather worried us, as we are still at the bottom of the depression out here and we hesitated to ask for a special offering in addition to canned foods and invitations to dinner. Miss Towne of Erie undertook to raise half the bus cost in Chicago and we put an offering plate by the church door. When the day was over we discovered that the money on the plate was sufficient not only for our share of the bus hire but for the cost of the wieners and all other incidentals as well.

Fifty-four children came out in the bus. When it returned it was so jammed with canned goods, vegetables, and clothing that the Erie youngsters could scarcely squirm, but they all agreed that they had had "the time of their lives." Need I add that church attendance on "Erie Day" is one of the joys of the year?

#### Special Preachers

For several years we have invited some prominent member of a Chicago seminary to be guest preacher at a fall Sunday service. When we started this innovation large congregations responded. However, the great men of the church often are comparatively unknown to the average layman, so this device of using high-calibre guest preachers has not pulled as powerfully as we had hoped.

There is one final act which should be mentioned about these special services, they are of the kind that apparently can be repeated year after year. There are other methods of counteracting the fall slump, such as "loyalty crusades" and "fidelity months," but these lose their magic after a couple of years—at least that has been my observation. The services mentioned in this article find their attractiveness in factors that are more permanently rooted in human nature and so can be repeated and repeated and still prove successful.

# The Printed Program as An Aid to Worship

Eloise Roth Rhodes\*

*We like this article because the author has seen the aesthetic as well as the physical side of the church calendar. The program is not merely used to make an announcement. It should help create atmosphere.*

IN deep, clear tones the bell in the tower sends forth its invitation, "Come and worship." As the worshipper enters the sanctuary he is met by a friendly usher who directs him to a pew and places a printed program in his hands. Then, giving himself to the mood of the hour, he casually inspects the content of the program. In most instances, it has been designed to serve a dual purpose: disseminate the weekly news of the congregation and guide the worship.

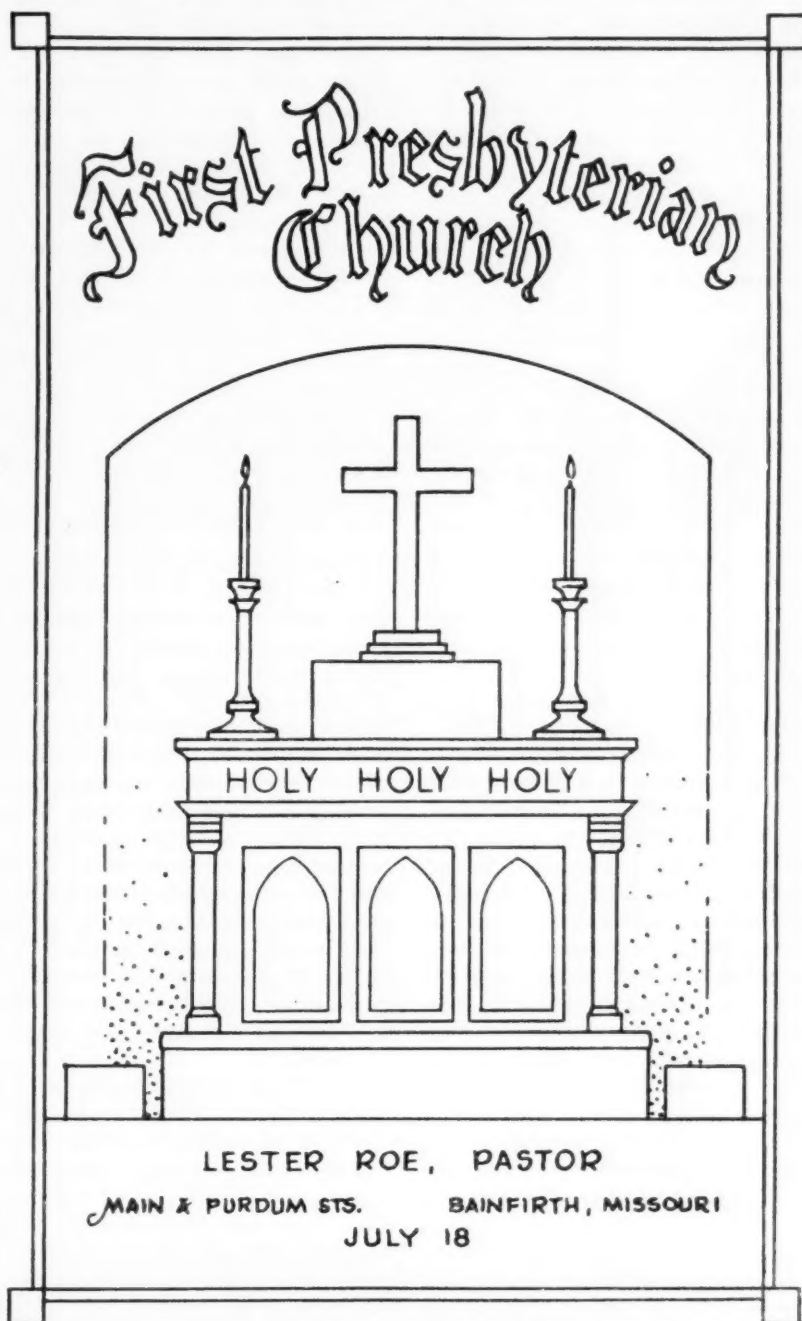
If one studies carefully the scores of such programs which come to his hands from time to time, he soon discovers that most of them justify their existence as news-bearers, but utterly fail to utilize their possibilities as an aid to worship.

A pastor of my acquaintance recently declared, "I don't believe in printed programs unless there is something in them!" In the vast majority of those that one examines, the "order of worship" is nothing more than a list of the items of the worship service in an orderly sequence. Even so, the printed program is valuable; for worship leaders have always recognized that the smoothness with which the service progresses depends largely upon the group's familiarity with the order and forms used. Furthermore, it eliminates the necessity of breaking into the worshipful atmosphere to make various and sundry announcements. The principal asset of the printed program, however, lies in the opportunity it offers to apply more effectively the principles of worship. This is that certain "something" to which my friend referred.

The printed program opens to the worshipping congregation an entirely new world of worship experiences, thoughts and attitudes. Immediately available are calls to worship, responses, group prayers, directed meditations, poetry, hymns, litanies, chants and

many types of special services that could not otherwise be used. Hitherto untapped resources in literature, music and art become usable, and their interpretation is enhanced by this visual

aid. Not only the materials, but likewise the order of the service may be varied without embarrassment to either the leader or the group. Group participation is so essential to effective worship! Yet, so often, it has been confined to group singing and to stereotyped responses—or none at all. That the printed program precludes this necessity is one of the major reasons for its existence. Indeed, it opens



\*Mrs. Clair V. Rhodes, whose husband is minister of Sunnydale Evangelical and Reformed Church, Louisville, Kentucky.

An Attractive Homemade Cover Design



to the program-builder an unlimited source of materials and a variety of methods for his study and consideration.

Not only the content of the order of worship, but also the cover page may become an aid to worship. Studying the various specimens of church bulletins, it becomes evident that only a few churches have discovered the worship values inherent in a carefully composed cover page. In every service there are times when the individual is left to his own designs, for example, during the prelude and offertory. Many people do not know how to listen consciously to good music, or how to observe profitable quiet. If there is a pertinent illustration or an appropriate poem on the cover page of the program, it catches the eye immediately, and the worshipper's thoughts are unconsciously directed into the channel of the worship theme. If one's moments of reflection are directed, his wayward mind is not likely to wander too far afield.

Poetry does not generally find a place in the formal worship of the church, yet poetry frequently expresses the theme more beautifully than any other element. Through the medium of the cover page, we may acquaint our people with many poetic gems that they otherwise might not learn to know. This requires that the leader collect and preserve the many worthwhile selections that he has discovered through his reading and associations. It also requires the development of a discriminate taste and poetic understanding. However, these infinitely valuable aids to worship will justify every effort they require.

#### Visual Education

Illustrative art is fascinating when we have caught a vision of its possibilities. We hear much about "visual education." What we see always means more to us than what we hear or read. An appropriate illustration may be the final stroke which "clinches the point." Self-evident, illustrations that are used as an aid to worship must be artistic, dignified and meaningful; the cartoon-type drawing is as much out of place as "swing" music. Illustrations should be designed or selected for the message which they convey—never for the sake of the drawing itself. Many excellent inset-drawings are now available from dealers, but this service is still in its infancy as far as religious drawings are concerned. Furthermore, the use of these, like the use of commercially prepared program folders, necessitates an additional investment. The most valuable source of illustrative material lies in the wide collection and

filing of non-copyrighted illustrations and ideas which may be easily traced or used as suggestions for original designs. One need not be an accomplished artist to do this. The average person, with a sense of appropriateness, an attitude of reverence, the willingness to sacrifice a little extra time and thought, and a few tools can produce results that will attract the appreciation of any worshipping congregation.

The use of printed programs, whatever their nature, involves the expenditure of both time and money. When we make an investment, we expect it to yield dividends. It has been the experience of those who have pioneered in this field that the investment more than justifies itself in terms of better and more helpful services, and an increase in interest and participation on the part of church-goers.

Good paper, good type selections and good printing are all necessary in an attractively printed program. One is sensitive to bad printing as one is to bad music. Where a church can afford to do so, its programs should be carefully prepared and printed. The aesthetic as well as the physical side should be considered. Some churches which cannot afford an entirely printed program every Sunday have the first and fourth pages printed attractively and keep it standing. Then the inside material is made up fresh each week and carefully produced on a good duplicating machine of some kind.

#### Stencil Duplicating Systems

The average church finds the stencil duplicating system the most practical for this purpose. It is less expensive than most other methods, and offers greater opportunities for the expression of the worship theme. The expenditure involved is two-fold. First of all, certain permanent equipment is necessary: a duplicator of standard make, for which service and replacements are available; a good typewriter; and certain tools—a flexible writing plate, wire-loop and ball-pointed styli, a carefully chosen shading plate, and a medium-sized lettering guide, selected with regard to the purpose for which it will be used. As one's skill increases, he may desire additional equipment which will enhance the scope and quality of the work.

In addition to this permanent equipment, supplies are required. Our experience in purchasing these supplies has been very revealing. It is advisable to use only those supplies which carry their own trade names and are distributed by reputable dealers. There are many off-brand stencils on the market which contain a substance injurious to the typewriter platen and duplicator

roller; inferior inks dry slowly, and their contents readily separate so that the copy is not consistently legible; some grades of paper give off a lint which clogs the stencil, while others are not sufficiently absorbent. Unless one has tested the materials himself and is convinced of their merit, the purchase of cheap supplies in large quantities involves the risk of producing inferior work and damaging expensive equipment. Usually it is more economical to use only the best supplies available.

Only the finest work that one can do is worthy of aiding the congregation in its worship. The most complete equipment does not guarantee attractive results, nor does the most meager justify careless work. Again the adage is true—whatever is worth doing at all is worth doing well. To accomplish this, one must observe these simple yet important rules of the craft.

1. **Keep all equipment clean and in working order.** Stencil cutting requires that the type be cleaned frequently. The duplicator has a tendency to collect dust, oil and surplus ink which must be removed. The cylinder cloth requires constant attention to prevent premature clogging, and it must always be inked with discretion. Occasionally the moving parts of the equipment must be oiled. All equipment should be covered when not in use. Even the tools deserve the simple care of being kept clean and protected from misuse.

2. **Plan the copy in detail.** Even the most simple copy must be planned carefully. Good spacing is essential, yet some of the most experienced find it difficult to judge spacing accurately. Sometimes the transfer of only one line is the factor which determines whether the work is that of an amateur or an expert. Particularly when illustrative work is contemplated, every detail of the lay-out should be planned in advance.

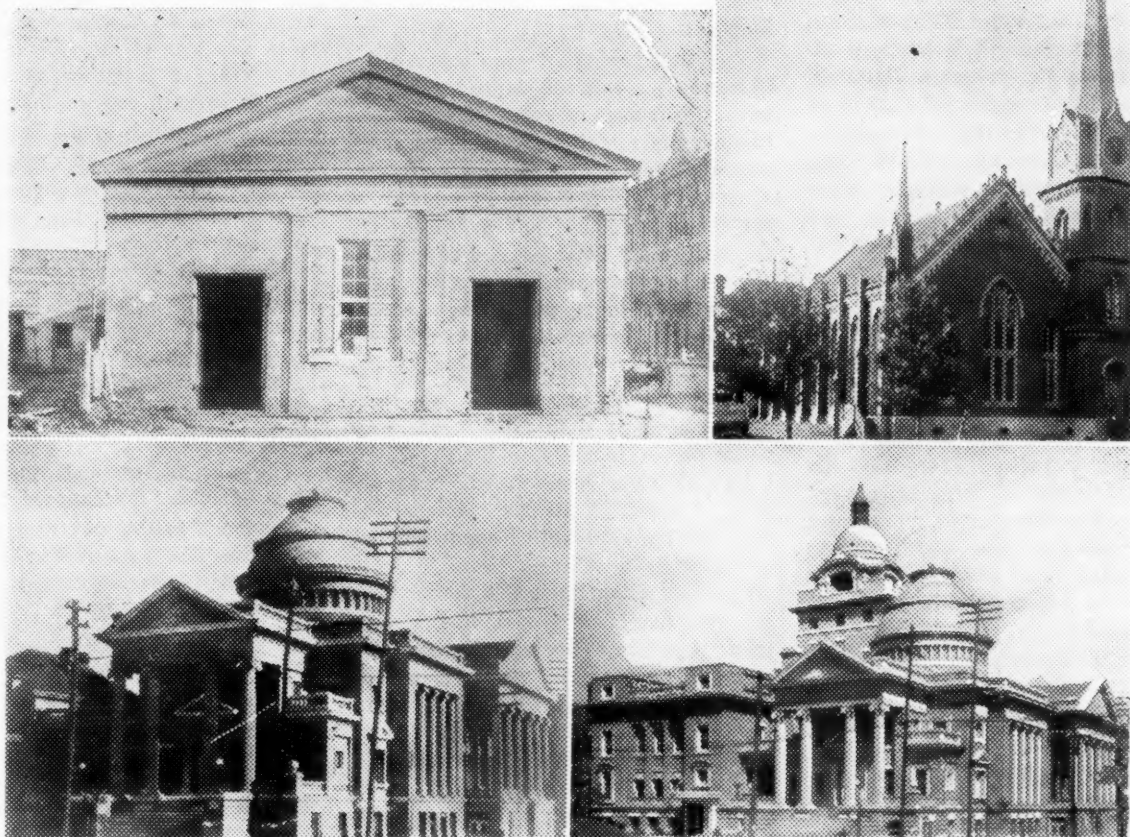
3. **Follow directions.** Almost every commercial product includes directions, formulated because the manufacturer realizes that its future sale depends upon satisfactory results. Through experimentation, he has learned how his product can be used most successfully; this information he is anxious to share with his customers. The failure to follow simple directions may produce inferior copies, even though the materials and craftsmanship are of the best.

4. **Take your time.** How often this advice falls upon deafened ears! As a result one sometimes suffers painful object lessons. Since the duplicator reproduces exactly what has been written, including the errors, a single mistake



# Picture History of a Great Church

First Baptist Church of Shreveport, Louisiana



**I**N the year 1843, Rev. John Bruce, a Virginian by birth, was sent from Kentucky to Shreveport as a collector of customs on imports from the Republic of Texas. While performing his official duties he also took time to gather some of the few people here for public worship and to preach the gospel to them. As a result, the First Baptist Church of Shreveport was constituted on February 14, 1845, with nine members. The church called Mr. Bruce as pastor, and he performed the meagre duties for so small a congregation until 1850.

The first house, (upper left), which stood on the southeast corner of Market and Travis Streets was a very humble place, as may be seen from the picture. But it was the house of God and a place of worship for the heroic pioneers who laid the foundations in a strong and courageous faith. The second house of worship, (upper right), stood on the northwest corner of Texas and McNeil Streets, and was erected in 1880 under the pastorate of J. A. Hackett at a cost of \$12,000.00. The third house of worship, (lower left),

stood on the southeast corner of Travis and McNeil Streets, and was erected in 1907, under the pastorate of H. A. Sumrell, at a cost of \$65,000.00. The fourth house of worship, (lower right), was erected in 1920-22 on Travis Street adjoining the third house, at a cost of \$500,000.00, under the pastorate of Dr. M. E. Dodd. This was the first Baptist Church in the south to have a ten story building, a roof garden, a thirteen bell chime, a four manual organ, and to own and operate its own broadcasting station.

becomes manifold. The most skillful correction is not so clear as correct copy. Furthermore, hasty typing often leaves unsightly imperfections, uneven lines and fading letters. One should always proofread the stencil before leaving the typewriter; it is the last chance to correct embarrassing mistakes. Since stencils tear or break easily, care is necessary in each step

of the process. Again, haste may prompt the operator to run the duplicator without properly inserting the paper, and the consequent cleaning of the roller and cylinder will take much longer than careful work would have taken. Yes, it pays to take time!

Following these simple rules, anyone can produce attractive programs which, if they have been composed with equal

care, will be an indispensable aid to worship. If the service has been planned so that printed programs are essential to its success, we are obligated to see that every worshipper has a copy, and that every copy is legible. It is not extravagant to prepare for a maximum attendance; when people receive something of real and lasting value, they attend in ever-increasing

numbers.

While the responsibility for the congregation's worship rests upon the minister, frequently others are called to share in the planning of some of the services, as well as in the preparation of the printed guide. It is essential that those charged with these tasks understand the function of the printed program as an aid to worship. There is no merit in the expenditure of time, effort and money for this purpose unless the use of the program definitely contributes to the spiritual growth of the worshippers. The realization of this goal, however, becomes possible only when all who assist, in whatever capacity, learn that they are sharing in a sacred trust, and launch out together in a creative quest of God through worship.

### Where Is God?

(From page 540)

thing in human experience that has a commanding character. There are calls which must be obeyed. The choice must be made aright. What does this mean? The religious man has ever found in conscience the voice of God. Where is God? We do not need to look afar to find the answer. He is here, wherever duty faces us. Socrates said that whenever he was in danger of making a wrong decision, a voice rang clear in his soul, "Thou shalt not."

The universality of conscience is a remarkable fact. I remember how it came to a little lad five years old. He was with his mother in church upon a Sunday when I was preaching to children. I used the story of Onesimus, the run-away slave who had robbed his Christian master, and who, coming to Rome, had been brought into Christian discipleship by Paul. The apostle needed a vigorous young man to help him, and Onesimus was eager to stay with his new friend. But there was a wrong that had been done Philemon, the master. Paul said in effect, "If there is anything wrong, it has got to be put right." I used that as a sort of text for the sermon, and endeavored to make the application to the lives of the children. Later the mother told me how it affected her five-year-old son. He was very silent on the way home. As soon as they reached the house, he went straight to the closet where his playthings were kept, took out a ball and said, "Mother, I want to take this ball back to Ed before dinner." But the mother objected, "You told me Edward gave you the ball. Why should you take it back to him now and let dinner get cold?" "Well, mother, I lied, he didn't give it to me. I took it, and he

doesn't know I have got it. If anything is wrong, it's got to be put right." Would that sermons were always so immediately effective. At all events, the little lad returned the stolen property and came home radiant, with an approving conscience and a good digestion. Where is God? Here, in the sense of the abiding and inevitable distinction between right and wrong.

#### Faith

A great theologian once defined religion as a sense of dependence. We have this sense in some of our most fundamental relations: child and parent, weak and strong, simple and wise. And when the relationship is healthy the dependence develops independence, the very trust in the stronger encourages the weaker to his best effort. We live in a world in which there is loving care and hopeful confidence.

I remember vividly a childhood experience of this nature. We were living for a short time when I was nine years old in Llanelly in South Wales. I had an older brother, who was my hero. I accepted all his opinions and lived for his approval. I supposed that he could do anything. Years later to my great astonishment I found that he was five feet six; I had always thought of him as a giant. He had been at sea for a year and was passionately devoted to the sailor's life. I never tired of his tales of the far away lands. His love of the salt water led him to make friends of the coast guard, with whom he would sail to the lighthouse every fortnight when they went to relieve the keeper. As I remember, the light was several miles out at sea on a rocky islet, for it is a dangerous coast. Sometimes as a great treat my brother would take me with him. The lighthouse had no comfortable interior stairway for timid visitors, but only an iron ladder on the outside. The idea of climbing that ladder makes me dizzy today; I feel as if I could not do it to save my life. But I had no fear then, for my brother explained to me exactly what to do. I was to climb rung by rung looking always up; he would put his hands on the rung above mine and his feet on the rung below. I went up as if it were inside of him. I came down the same way, never doubting. And I did it entirely myself. He did not carry me, he did not touch me. I climbed every step as if I had been alone, but I knew he was there. So we must do our work ourselves, and carry responsibilities as if we were alone. But we know that

The Eternal God is our refuge,  
And underneath are the everlasting arms.

Where is God? Here in the sense of

safety, of confidence, which enables us to go on. As Augustine said, "Whoever sought God and found him not?" Fear thou not, for I am with thee; Be not dismayed, for I am thy God; I will strengthen thee; Yea I will help thee; Yea, I will uphold thee with the right hand of my righteousness.

We miss God because we are looking for him in some strange unnatural ways, when all the time he is not far from any one of us. He is the light that joins us together in a common experience with one another; he is the eternal will which is the energy of the universe, manifest in every activity about us and within us; he is the moral promise that holds the universe together, present in our very confidence in the material world; he is the freedom which is the highest capacity of man, without which we would not be men; he is the conscience which rings its challenge in our souls; he is the response to our deepest longings for security and help.

The ancient prophet answered our question: "This commandment which I command thee this day is not too wonderful for thee; neither is it afar off. It is not in heaven that thou shouldest say, Who shall go up for us to heaven and bring it unto us and make us to hear it that we may do it; neither is it beyond the sea that thou shouldest say, Who shall go over the sea for us and bring it unto us and make us to hear it that we may do it; but the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it."

Where is God? Closer than breathing, nearer than hands and feet.

#### PREACHERS

A rough and ready preacher  
Who boasted courage strong,  
Preached AT his congregation  
Declaiming loud and long.  
He loved his own opinions  
And stressed them eagerly;  
But many did not follow  
Since they could not agree.

Another, nice and polished,  
Loved sermons long and deep;  
Preached TO his congregation  
Which mostly fell asleep.  
A sermon's only purpose,  
Once fashioned with an art,  
Was that it be delivered  
To head but not to heart.

Another one was humble  
Did not insist too strong  
Upon his own opinions,  
Or sermons deep and long.  
He loved the needy people,  
So shepherdless and lost,  
And so he preached FOR people  
And saved a mighty host.

Leroy M. Whitney,  
Kalamazoo, Michigan.



# The Magi Present a Worship Program

by Ted V. Voorhees

*We have published, from time to time, various patterns for public worship. Mr. Voorhees, minister of Beulah Park Methodist Church, McKeesport, Pennsylvania, gives a pattern based on the visit of the Magi. Its use need not be confined to the Christmas season.*

WE know from our reading of sacred and secular history that man has ever worshipped. It is also apparent that he has never engaged in worship without stepping aside from his worshipping self to ask, "What is this that I do?" Man has ever been curious concerning himself; his origin, his mode and means of existence, and above all, his destiny. He has questioned through the ages, "Who am I, from whence am I come, why and how am I, and where am I going?" When he has worshipped he has engaged doubly in asking and answering these questions.

Well, what is this that a man does when he worships? Is it a giving of gifts of appeasement as appears to have been the mind of the ancients who were directed (I Chronicles 16:29), "Give unto the Lord the glory due His name; bring an offering, and come before Him; worship the Lord in the beauty of holiness"? Is it always an offering of something due to God, or is it an opportunity for something to happen to man? Isaiah says (Isaiah 2:3), "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us His ways, and we will walk in His paths."

I believe I interpret the true Roman Catholic teaching when I say, that the priest with his massive cathedrals and magnificent masses will answer that true worship is an act of presenting a worthy offering before Almighty God, and if the persons who participate as onlookers derive any particular spiritual help therefrom, all well and good, but the main purpose has been to honor the Lord.

The Protestant, and especially the non-liturgical Protestant, will deny the Romanist ideal, and will assert that the true purpose of worship is to bring man into the right relationship with his God and to produce in his life, the fruits or evidence of that right relationship. We are inclined, of course, to be on the side of the Protestant

seeker after the redeemed life through worship, but we must not forget, as Dr. Fiske indicated in *The Recovery of Worship* a few years ago, that the

Puritans did not adhere too closely to this ideal. Despite their separation from anything which savored of Rome, their theological position was voiced in the question and answer which was first in the Westminster Catechism, namely, "What is the chief end of man?" Answer, "To glorify God, and enjoy him forever." Can it be possible that we have missed the way, after all? Has our emphasis been wrong?

## A MORNING WORSHIP SERVICE

(After the Magi Pattern)

Theme: "Spirit-filled"

### Preparation

Call to prayer: By the minister.

Prayer for spirit of worship: Page 510\*.

### The Quest

Meditation: (Soft, worshipful music.)

Minister: "The two disciples heard Him speak, and they followed Jesus. . . . They said unto Him, Master, where dwellest Thou? He said unto them, Come and see."

### Acceptance of Guidance

Hymn numbered 180\*: "Breathe on Me, Breath of God." (Congregation standing.)

### Reverence and Respect

Affirmation of Faith No. III: Page 512\*. (Congregation standing.)

### Worship

(People seated.)

Minister: "O Lord, open Thou our lips."

People: "And our mouths shall show forth Thy praise."

Minister: "Praise ye the Lord."

People: "The Lord's name be praised."

Pastoral prayer, followed by Lord's Prayer: Prayed by all.

Reading of the scripture lessons.

### Presentation of Gifts

Anthem by the choir: Selected.

Offering of tithes and treasures.

Congregation: "We give Thee but Thine own . . ."

(Hymnal 610\* (people standing).)

### Vision

Hymn numbered 176\*: "Come Holy Spirit."

Sermon: "Tarry Thou." (For spirit's filling.)

### Obedience to Vision

Consecration prayer by the minister.

Choral response: Hymnal 597\*.

"Let the words of my mouth,

And the meditation of my heart,

Be acceptable in Thy sight,

O Lord, my strength and my redeemer. Amen."

### Another Way

Pastoral benediction.

Choral response: Hymnal 599\*.

"Through love to light! O wonderful the way,

That leads from darkness to the perfect day;

From darkness and from sorrow of the night

To morn that comes singing o'er the sea!

Through love to light! Through light, O God, to Thee,

Who art the Love of love, th' eternal Light of light! Amen."

(Choir recessional is combined in this response.)

\*All hymn numbers and responses are from the new Methodists Hymnal and Orders of Worship.



There may be many answers to this question, What is worship?, but my own desire for an answer came recently when I was reading the "Visit of the Magi," by Saint Matthew. As I was reading it I was intrigued by the word, worship. These Wise Men who came from the East were said to have worshipped. It was in pursuit of the thought that sprang from the pages in that reading that the idea of a distinct worship pattern appeared. Here was an act of worship, and the pattern for its action.

Now, the well-known worship pattern in the sixth chapter of Isaiah was well implanted in my mind, with its (a) vision of God, (b) vision of self, (c) vision of forgiveness and cleansing and (d) vision of service. The worship pattern in the second chapter of Ezekiel was also before me in memory. Here were definite steps also: (a) attitude of attention, (b) spiritual help, (c) divine commission and (d) authority to speak for God.

But here was a new pattern, for as I read Matthew's account of the visit of the Magi, their whole story seemed to take definite form in steps to worship. Here, it seemed, was a pattern for worship as truly as were those others of the Old Testament. Could it be that the gospel narrative gave, not only a nativity account, but also held an answer to our questions concerning worship?

My first approach was an expository use of the story, developed and presented in the mid-week hour. My next step was the building of several programs or orders of worship, for the Sunday morning hour, the prayer service, the junior church school worship period, etc. Whether this discovery does or does not offer a more suitable pattern of worship than those worked out and adapted by John Wesley (I am a Methodist) and the church fathers and worship committees, is not for me to answer, except for myself and my congregation. I do answer, however, in this presentation of the pattern for your consideration.

**I. Preparation.** Matthew, chapter 2: verse 1 and part of verse 2, "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, 'Where is he that is born king of the Jews?'"

A. No such journey could have been made without preparation. These men came from the east after much study and making of arrangements. So any true quest after God, and true worship, therefore, must have its preparation.

**II. A Quest.** "Where is he that is born king of the Jews?"

A. Here is evidenced a search for

something outside of one's self. All worship must begin in a quest. It is a search for something to satisfy the longings of the soul.

**III. Acceptance of Divine Guidance.** Matthew 2: part of verse 2, "For we have seen his star in the east."

A. All worshippers must be willing to follow the leading of the Divine. Any attempt to worship which precludes the willingness to follow Divine leading is pre-defeated worship.

**IV. Human Guidance.** Matthew 2:4, "And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born," and verse 5, "And they said unto him in Bethlehem of Judea, etc."

A. These Magi also accepted human guidance on their quest. Herod and his advisors gave aid in the search for the new-born King. Any direction, therefore, which human devices can give to worship are to be accepted. The human devices may be any aids to worship which man has prepared, such as, songs or hymns, rituals, church furnishings, crosses, symbols; and in addition, the council and advice of friends, ministers or priests. All worship will have elements of human aid in it, just as it has the Divine.

**V. Reverence.** Matthew 2:11, "they saw the young child with Mary his mother, and fell down . . ."

A. The oriental attitude of reverence and respect for kingly position is at once assumed when they look into the face of the Christ Child. To them, he was truly the King for whom they searched.

B. We must be willing to show such reverence, if we are to proceed in our steps of worship. Only as we see Christ in the true light of his kingship, do we have desire to worship him.

**VI. And Worshipped Him.** Verse 11, ". . . fell down and worshipped him."

A. Worship follows naturally upon reverence and respect. A look into his face calls forth both reverence and respect. Just what this first act of worship consisted in, we do not know. There may have been, nay must have been, words of love and admiration, and of course, words of praise. All such will be a part of any true worship.

**VII. Presented Gifts.** Verse 11: "... and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh."

A. The outgo. All worshippers come laden with treasures. Our talents and our abilities, as well as our material goods, constitute the treasure store out of which true worship will demand a gift.

B. The outgo may take the form

of presenting material gifts, tithes or offerings but need not necessarily do so. In the service of worship, some such provision may be made, though this step in the true act of worship, for some souls, may come later in life. In the worship service of the church in its various departments, such outgo may take the form of services rendered through the use of such special abilities as music, art, public address, etc.

**VIII. Vision.** Verse 12, "and being warned of God in a dream . . ."

A. The true worshipper, who has been en rapport with God, will be expectant and need not be surprised at a vision from him.

B. To worship and not wait for the vision, is to defeat the high purpose of our quest.

C. To worship without hope of the vision is to make sterile the very thought of God.

**IX. Obedience to the Vision.** Verse 12, "... that they should not return to Herod, they departed into their own country . . ."

A. True worship will find its afterglow in honest obedience to the vision, and in sincere desire to do the will of the One who has been worshipped. Without the vision, there has not been complete worship, and without obedience to the vision when it has come, there has been a damming up of the streams of God.

**X. Another Way.** Verse 12, "... into their own country, another way."

A. For the one who has worshipped Christ in spirit and in truth there can never be a retracing of the steps over the old road. One will desire always to return into his own country, and rightly so, but understanding worship will preclude the possibility of a return over the old paths. For the man who has worshipped God aright, there must always be "another way."

Here, then, is my pattern for worship and also my definition. It is that act by which the individual reaching out for satisfaction beyond himself accepts guidance in his quest, shows reverence for the object of his worship, demonstrates his belief and his sincerity by sharing his treasures, receives and obeys the vision and re-directs his life.

Truly, worship, for the Christian, means in the deepest sense of the Hebrew and Romanist ideal, a bringing of a worthy offering to Almighty God, but it also means, in the richest sense of the Protestant ideal, a redeemed and re-charted life.

To worship is to quest until the kingdom be found. And what is the kingdom but another way; not yours or mine, but another way?

# Lord Baden-Powell

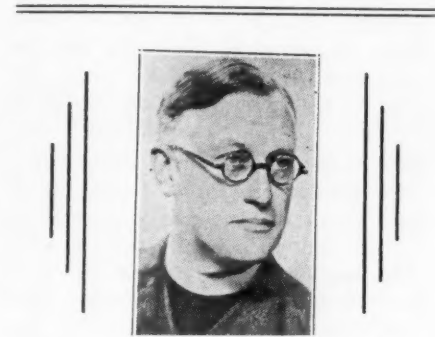
by Frank H. Ballard of London

*Many of our readers are intimately associated with the Boy Scout movement. They will appreciate this close-up view of its founder.*

THERE is one part of the newspaper I rarely miss, the obituary column where the careers of well-known people are briefly sketched. And what a chapter one might write about famous men and women who have passed from us recently. There was the French philosopher Bergson. I am not going to talk about his philosophy, indeed I am not competent to do so, but I know enough about him to know that he was one of the brave intellectual pioneers of our time, and that he has stirred thousands of men to creative thinking. Such men are not always welcome and they disturb too many conventions—but they are essential if life is to be healthy. There was Miss Amy Johnson about whom it is not necessary to write for everyone knows of her amazing exploits. But we do well to remember her courage—surely equal to the courage of some of those mentioned in Hebrews XI—courage that enabled her with slender knowledge of navigation and a second-hand Moth plane to set out from Croyson for Australia. And there was Commander W. E. Fletcher who dived into the sea to save a man seen in the water after Amy Johnson's airplane accident. There was faith too, magnificent faith, the faith that causes one man to give his life in an attempt to save another man, a total stranger. "Greater love hath no man than this . . ." We ought not to pass these things by as though nothing was happening. Decadent did they call us? Well, perhaps we are. There are things that make one fear the worst. But when I read about the commander of H. M. Trawler "Haslemere" I know the days of heroism and chivalry are not all in the past.

But I am moved to write now about another who has died, not in the stormy seas but quietly in his bed in honoured old age. I mean, of course, the popular and deservedly popular Lord Baden-Powell. What is there in a man like this to cause us to turn aside from other subjects, to think about him and to thank God for him?

Well, for one thing, he was a fine English gentleman, in the best sense of that often misused term. Someone has said that the word "gentleman" has



Frank H. Ballard

almost passed out of our vocabulary, that it is used nowadays only by hall-porters, shop assistants and a few women. And in the sense of another century when by a gentleman was meant a superior person who never soiled his hands and moved only in polite society, that is almost literally true. But in the way in which it was used by Abraham Lincoln, it may be said to have had a new lease of life. In a political speech at a critical time, he declared his intention to set out on a campaign "conducting it strictly as a gentleman" and then he added "in substance at least, if not in outside polish. The latter I shall never be, but that which constitutes the inside of a gentleman, I hope I understand . . ."

## Definition of a Gentleman

If you are in any doubt as to what constitutes the inside of a gentleman, turn to the fifteenth Psalm. You need not read it all through, though it is very short. It starts with a question: "Who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" And the answer is: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." It is not an accurate description of religion as Christians understand it for Christ goes out and seeks sinners and becomes known as the friend of publicans and sinners. The Christian preacher lifts up his voice to the meanest and the most despised of men and says, "The spirit and the church say come." But it is a true description of a gentle-

man as we understand the term—one who walks uprightly and works righteousness and speaks the truth and biteth not with his tongue and does no evil to his neighbor.

And that is the sort of man Baden-Powell was. All the obituary notices suggest the same thing. He was a man of honour and integrity—not like those who clean the outside of the cup and within are full of extortion and excess. He may have had also all the charm and urbanity and polish of a gentleman in the old sense of the word. It is obvious that he would never have been followed and loved by men and boys as he was had he not possessed in full measure the substance of a gentleman.

There are however many fine gentlemen who never become well-known and never make a place for themselves in history. Baden-Powell is honored today and I think he will next be remembered primarily as a soldier.

## Treasure Hunters

There are men who have a genius for finding hidden treasure. Some find wealth in the rubbish as cast into dustbins. Some find it buried in the earth or pearls in the depths of the sea or healing power in the sun. There are others who discover new possibilities in human nature and especially in boys and girls. Dr. Barnardo was one. You have often heard about the young medical student Barnardo, who took Lord Shaftesbury at midnight to Whitechapel to a good shed where merchandise was covered by tarpaulins. Everything was quiet until Barnardo pulled away one of the tarpaulins, pushed a hand down between packing cases and dragged to light a little waif, almost naked. At first the little chap thought the police were on his track, but, persuaded that these wonderful looking gentlemen were friends, he started to dance on the tarpaulins and out there came 78 startled and homeless lads like himself. There were men who saw in all this riff-raff nothing but work for society. Barnardo saw, in embryo, good citizens and good Christians. He gathered them together in his world-famous homes and helped thousands to set out in life a credit to themselves and to him and to the human race.

It was a wonderful work—a real adventure of faith. But in many ways, the work of Baden-Powell has been more wonderful, for while Barnardo found pearls in Whitechapel, Baden-



Powell found them everywhere, in pleasant homes as well as amongst the homeless, in the best schools as well as in the slums. I wish there had been a Boy Scout movement when I was a lad. I had a good home, went to a good school, had the normal number of friends but there were many dull moments. How different life might have been if there had been a scoutmaster to take us for walks, an interesting person teaching us to use our eyes and fingers? We were taught to read books, taught the rudiments of Latin and all the regular subjects until we were weary of it all. But we were not taught to make knots and pitch tents. We were not given opportunities to go to camps and rub shoulders with lads from different classes and perhaps different countries. In some respects, I think, we were more fortunate than those who succeeded us, there was more home discipline, for example. But we lacked the fun, the comradeship, the creative discipline of the Scout and Guide movements.

Though I was never privileged to be a Boy Scout, I have had contacts with the movement and at one time fairly intimate contacts, for nearly thirty years. It appealed to me in so many ways. Not only did it teach boys and girls to do their duty to God and the king, to help others at all times and to obey the Scout Law, it was and is unlimited by class, creed, color or political distinction. It was and is "non-military, non-political, non-class and inter-denominational." This has made it unpopular and even prohibited in some quarters, but the very qualities that make it unpopular there, commend it here. It is essentially a religious movement in that it makes for reverence, for unselfishness and for fullness of life. Let me quote what I read in one of our papers.

"May I as a young serving soldier pay tribute to him (The Chief) for that supreme gift of happiness that so many of our generation, the world over have had from him? Millions of men and women, too, must surely be thinking now of the happy hours (or years) spent under his leadership when they learnt perhaps for the first time that the dividing line between work and play can be non-existent, that health, character and friends are assets to be prized above all others. It is difficult for me to picture the unhappiness in which one man has plunged the world nor indeed do I try. But when I try to think of any one man in this century who has so directly given to as many such a zest for life and laughter,

## Help for Hard Funerals

by Edward A. Reinhardt\*

THE funeral director phoned the minister, asked him to conduct a funeral service the next afternoon, and proceeded to describe the sad circumstances. The minister realized immediately that he had a difficult task. When he turned to his books and his magazines he found much help for easy funerals but little help for hard funerals. Similar experiences have come to many ministers.

No funeral service is really easy. Each time the occasion is so sacred and so important to a family that no minister wants to do less than his very best. There is a great difference, however, between the situation where the deceased, a mother who has passed the "four score years," has been a saint of God and a great benefactor to family, church and community, and the members of whose family are all devout Christians, and many of the situations in which the minister is called to serve.

Experienced ministers could render all of us a great service by writing about what they do and say in such difficult cases as when the deceased is: the mother of a family of small children, or the only child of a couple who can hope to have no other child, or a total stranger, or a non-Christian, or a demented person, or one who died of drink, or a suicide, or a murderer, or the victim of another person's crime or carelessness.

The necessity of facing such a variety of situations caused me to write the following guiding principles for my own use.

\*Minister, First Christian Church, Fredonia, Kansas.

I never get beyond the name of Baden-Powell."

Let us thank God for the man and for the work, for the early vision and for a life dedicated to it. And let us resolve in the name of him who called the children to him, blessed them and said "Of such is the kingdom of heaven" that the work shall continue. There is not much danger of it dying even though war takes its thousands and leaves many troops leaderless. Sooner or later, new leaders will arise with the same love of lads and lassies in their hearts. God helping us

"a loftier race  
Than e'er the world hath known, shall rise,  
With flame of freedom in their souls  
And light of knowledge in their eyes."

1. The minister shall be kind remembering that he is not the judge of the destiny of saint or sinner. This limits the eulogy and eliminates the condemnation

2. The minister, in his effort to be kind, must not compromise the Gospel of Christ. Some of the people who are at the funeral will be at church next Sunday when he will preach an evangelistic sermon and try to convert them by the power of the Gospel.

3. On the other hand, he must give as much hope regarding the deceased as he can, of course remaining within the bounds of truth.

4. Take care not to blame God for the death, especially so where influences leading to the death came from evil persons or society.

5. The opportunities to help the deceased are past; therefore, do something for the living. Help them to be conscious of the love and mercy of God, and help them to lean upon the "everlasting arm." Furthermore, a tactful approach may help somebody present at the funeral to decide to live life on the high plane that will prepare him for his own departure.

### NEW CHAIR ELIMINATES SIDE SWAY

Here is a new chair made by Royal Metal Manufacturing Company which has features of safety long desired in a folding chair. The cradle type hinge eliminates side sway and makes the



chair practically unbreakable. One may stand on the edge or corner without the chair tipping. It is available with metal or masonite seat and, if desired, is available with upholstered seat and back.



# Pinch Hitting With Verses

by Charles F. Banning\*

ONE of the difficult tasks, which is also one of the fine opportunities of a minister, is the addressing of luncheon clubs. Someone has said that the writer of Psalm Ninety-one must have been speaking at a luncheon club when he wrote about "The Destruction that wasteth at noon day." Perhaps he referred to banquets when he spoke of "The Pestilence that walketh in darkness." At any rate the minister has this rather pleasant duty to perform often.

Recently I was called at the eleventh hour to substitute at a luncheon club where I had recently spoken. The speaker had the flu. I asked myself this question, "What is a good speech?" As I tried to analyze it I found that men expect the speaker to create a happier attitude, a better feeling, a desire to help someone, a desire to live a better life. Some speeches embody all of these and some only one.

With this in mind I tried an experiment. I have been collecting poetry for years. Some of them perhaps will not be found in volumes of "The World's Best Poems," but I like them and have found that others do. A dozen of these short poems were selected and woven together. My point first was to get them to laugh with me and not at me. Then to get them to think.

The first poem was by a man in my company in the army. He had just had the flu, before writing this poem. There has been an epidemic of flu during the winter and most of the men had had it in their families. This poem, therefore, struck a responsive cord.

## "The Flu"

"When your back is broke and your eyes are blurred,  
And your shin bones knock, and your tongue is furred,  
And your tonsils squeak and your hair gets dry,  
And you're doggone sure that you're going to die,  
But you're skeered you won't and afraid you will,  
Just drag to bed and have your chill,  
And pray the Lord to see you through,  
For you've got the 'Flu',  
You've got the 'Flu'.

"When your toes curl up and your belt goes flat,  
And you're twice as mean as a Thomas cat,  
And life is a long and dismal curse,  
And your food all tastes like a hard-boiled hearse;

When your lattice aches, and your head's a-buzz,  
And nothing is as it ever was,  
You've got the 'Flu',  
You've got the 'Flu'.

"What is it like this Spanish 'Flu'?  
Ask me, brother, for I've been through,  
It is misery out of despair;  
It pulls your teeth and curls your hair;  
It thins your blood, and breaks your bones,  
And fills your craw with groans and moans;  
And, maybe, sometime, you'll get well,  
Some call it 'Flu'—I call it—well—  
We've had ours . . . Have you?"

The second poem was a short one written by a witty guest at a hotel who had just read in his room an announcement that the hotel was equipped with automatic sprinklers and that guests need have no fear of getting burned.

## A Guest Returns the Compliment

"This hotel is fully equipped with automatic sprinklers. Statistics show that loss of life has never occurred in a sprinklered building. In case of fire, you may get wet, but not burned."

The witty guest composed the following prayer to fit the circumstances: "Now I lay me down to sleep,  
Statistics guard my slumber deep;  
If I should die, I'm not concerned,  
I may get wet, but I won't get burned."

The next was dedicated to the song leader who always has a hard time getting men to stop eat'ng and visiting to sing. One of the songs often called for, and impossible for a group of men to sing, is the "Star Spangled Banner." John Rodemeyer has written this parody on the national anthem:

## Song Survivors

Oh say, can you sing from the start to the end,  
What so proudly you stand for when the orchestras play it,  
When the whole congregation in voices that blend,  
Strike up the grand hymn, and then torture and slay it?  
How they bellow and shout when they're first starting out.  
But "the dawn's early light" finds them floundering about.  
'Tis the "Star-Spangled Banner" they're trying to sing,  
But they don't know the words of the precious old thing.  
Hark! The "twilight's last gleaming" has some of them stopped.  
But the valiant survivors press forward serenely  
To "the ramparts we watched," where some others are dropped.  
And the loss of the leaders is manifest keenly.  
Then "the rockets' red glare" gives the

bravest a scare,  
And there's few left to face the "bombs bursting in air."  
'Tis a thin line of heroes that manage to save  
The last of the verse and "the home of the brave."

The dessert at the luncheon had been a spoonful or two of ice cream. Several had joked the waiters about it, asking where the pie was. The following poem by Edgar Guest was very appropriate.

## Raisin Pie

There's a heap of pent-up goodness in the yellow bantam corn,  
And I sort o' like to linger round a berry patch at morn;  
Oh, the Lord has set our table with a stock o' things to eat  
An' there's just enough o' bitter in the blend to cut the sweet,  
But I run the whole list over, an' it seems somehow that I  
Find the keenest sort o' pleasure in a chunk of raisin pie.

There are pies that start the water circulatin' in the mouth;  
There are pies that wear the flavor of the warm an' sunny south;  
Some with oriental spices spur the drowsy appetite  
An' just fill a fellow's being with a thrill o' real delight;  
But for downright solid goodness that comes drippin' from the sky  
There is nothing quite the equal of a chunk o' raisin pie.

I'm admittin' tastes are diff'runt, I'm not settin' up myself  
As the judge an' final critic of the good things on the shelf.  
I'm just sort o' payin' tribute to a simple joy on earth,  
Sort o' feebly testifyin' to its lasting charm an' worth,  
An' I'll hold to this conclusion till it comes my time to die,  
That there's no dessert that's finer than a chunk o' raisin pie.

For years we have had a deluge of amateur salesmen begging people to buy their wares. They present their own needs rather than their wares. This poem struck home:

## Salesman Courageous

He came in as a salesman, head erect he said to me;  
"I am selling here a product which I think you'd like to see.  
It's a handy thing for men folk, it's a useful thing for wives,  
It's a clever new invention made for sharpening carving knives."  
And I paid to him a dollar without giving it much thought.  
But I've learned something about him, since that article I bought.

He sold me on the merits of the thing he had to sell,

\*First Baptist Church, Columbus, Ohio.

Never let me guess that morning what  
a story he could tell;  
I thought him somewhat better than  
the common run of men,  
But the burden of his sorrow wasn't  
even hinted then.  
We were just two busy mortals working  
out our little lives,  
I a writer, he a salesman of a thing  
for sharpening knives.

Of the losses he had suffered, not a  
word he spoke to me,  
He came to talk on business, not to ask  
for sympathy.  
He was down through grim misfortune,  
as I later came to learn,  
But was fighting for existence till the  
wheel of luck should turn,  
And was just too game to whimper any  
sad and sorry tale—  
On the merits of his product he would  
make or lose a sale.

So I hail that fellow's courage and I  
mark him as a man,  
One too big to ask for business on the  
common beggar's plan.  
No apology he offered for the thing  
he had to sell,  
He would not affect my judgment by  
the sorrows he could tell.  
And I give this illustration of one brave  
man I have met  
Who would not display his heartaches  
for the business he might get.

Perhaps there never was a time when  
there were so many good men down-  
hearted and discouraged. If a man does  
not have losses and worries of his own,  
he worries over others. Perhaps there  
never was a time when a word of cheer,  
and a friendly greeting were so much  
needed as today. There is a new defini-  
tion of an optimist and a pessimist.  
The optimist says, "A year from now  
we will all be begging." The pessimist  
asks, "From whom?"

#### The One Who Stubbed His Toe

Did you ever meet a youngster who had  
been an' stubbed his toe,  
An' was settin' by the roadside, just  
a-cryin' soft and low,  
A-holdin' of his dusty foot, so hard and  
brown and bare,  
Tryin' to keep from his eyes the tears  
a-gatherin' there?  
You hear him sort o' sobbin' like, an'  
sniffin' of his nose;  
You stop and pat him on the head an'  
try to ease his woes,  
You treat him sort o' kind like, an' the  
first thing that you know,  
He's up and off a-smilin'—clean forgot  
he's stubbed his toe.  
Now, 'long the road of life you'll find a  
fellow goin' slow,  
An' like as not he's some poor man  
who's been and stubbed his toe;  
He was makin' swimmin' headway till  
he bumped into a stone,  
An' his friends kept hurrin' onward an'  
left him there alone;  
He's not sobbin', he's not sniffin', he's  
just too old for cries,  
But he's grievin' just as earnest, if it  
only comes in sighs,  
An' it does a lot of good sometimes to  
go a little slow,  
An' speak a word of comfort to the  
man who's stubbed his toe.

#### A CREDO FOR MODERN YOUTH

"I believe in myself—not for what  
I am, but for the better person I can  
become. I believe in the work which  
will be my vocation and the service  
it will render to my generation. I  
believe in the cleaner hands and the  
purer heart that shall be mine  
through courageous moral rectitude,  
and in the more charming person-  
ality I can achieve through sincere  
friendship and wholesome laughter.

"I believe in the blessed commu-  
nity of those who seek to promote  
unity and good will in a world that  
is torn by conflict and division. Any-  
thing that I can do to aid in growth  
of mutual love and brotherhood is  
worthy of my unreserved devotion  
—whether it be between the mighty  
nations of the world or between the  
members of my own family.

"I believe in God—not a giant  
Santa Claus who will give anything  
I ask or a comic bell hop who will  
run errands for me, but God which  
is the best that is or ever can be.  
The very best I know I call God,  
realizing that my tiny window of  
experience affords but a glimpse of  
his greatness, but that glimpse is  
enough to evoke my absolute loyalty.  
I have seen enough to know that  
God can help me realize my best  
self and that he works in infinite  
ways to promote the blessed com-  
munity.

This is my creed, and upon its  
truth I bet my life!"

BY PERRY E. GRESHAM,  
University Christian Church,  
Fort Worth, Texas.

Today, you're bright and happy in the  
world's sunlight and glow,  
An' tomorrow you're a freezin' and  
trudgin' thro the snow,  
The time you think you've got the  
world the tightest in your grip  
Is the very time you'll find that you're  
the likeliest to slip.  
So it does a lot o' good sometimes to  
go a little slow,  
An' speak a word o' comfort to the  
man who's stubbed his toe.

Baseball season is here again. This  
message from Grantland Rice is appro-  
priate always and especially in spring.  
It's message we all need.

#### Over the Plate

Bill Jones had the speed of a cannon  
ball,  
He could loosen a brick from a three-  
foot wall:  
When he shot one across it would  
hurtle by,  
Too swift for even the surest eye.  
No one could hit him when he was  
right,  
As no eye could follow the ball's swift  
flight;  
Bill should have starred in a Big  
League role,

But he stuck to the minors, he lacked  
control.

Jack Smith had the curves of a loop-  
the-loop,  
It would start for your head with a  
sudden swoop,  
And break to your knees with a zig-  
zag wave,  
And the League's best batters would  
roar and rave  
At the jump it took and the sudden  
swerve.  
Shades of the Boomerang, what a curve!  
But Jack's still doomed to a Bush  
League fate,  
He could not get it over the plate.

Tom Brown had both the speed and the  
curves,  
A combination that jarred the nerves;  
He would stem 'em by 'till they looked  
like peas,  
They would take a break from your  
neck to your knees.  
From the best to the worst in the  
League, by jink!  
He had 'em all in the phantom swing;  
But he missed the mark of the truly  
great,  
Poor Tom, he couldn't locate the plate.

How is it with you, if I may ask,  
Have you got control of your daily  
task?  
Have you got control of your appetite?  
Of your temper and tongue in the bitter  
fight?  
Have you got control of your brawn  
and brain?  
Or are you laboring all in vain?  
It matters not what your daily role,  
Have you got control, have you got  
control?

It matters not what you "may have,"  
my friend,  
When the story is told at the game's  
far end.  
The greatest brawn and the greatest  
brain  
The world has known may be yours in  
vain.  
The man with control is the one who  
mounts,  
And it's how you use what you've got  
that counts.  
Have you got the bear, are you aiming  
straight?  
How much of your effort goes over the  
plate?

Four other poems were used, "Ma  
and the Auto," by Edgar Guest;  
"Home" by Guest; "Game Fish Swims  
Up Stream" by Ethel Brink; and a fine  
religious poem by Ruby Hines, "Two  
Men." I have spoken to many lunch-  
eon clubs, but I have never had so  
many men come and thank me as when  
I used these poems. They asked for  
every poem I used. It might not work  
again, but I had that grand and glori-  
ous feeling a fellow has when he feels  
that he has struck somewhere near  
twelve.

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## Morning Visions

*A Sermon by Elisha A. King\**

*In the morning will I direct my prayer unto Thee, and will look up.—Psalm 5:3.*

IT would be a very interesting experiment to make a collection of "morning thoughts." The newspapers are full of advertisements of entertainments that are said to begin at a certain evening hour and continue until breakfast. I have often wondered what the thoughts of a night devotee would be about the time the beauties of a delightful new day dawned upon the earth! And it would be interesting to collect the thoughts of a coal miner or a night worker or of anyone who works long, hard hours and wakes each morning to face another long, hard day of toil. And who will tell us of the musings of the sick who, like the psalmist, "watch for the morning." The scriptures have much to say about early morning experiences. Job calls the first

peep of the sun the "eye-lids of the morning" and the psalmist speaks of the "wings of the morning" and the Prophet Isaiah says that God wakens him morning by morning. A common human experience is put this way, "Weeping may endure for a night, but joy cometh in the morning." Sleep is a wonderful thing and the world of poetry and philosophy agree that a good night's sleep washes away many unpleasant strains of a previous day, rests tired and ragged nerves, and makes the new day a pleasant anticipation.

But every morning is not so joyous an occasion for there are days when life seems to be wholly discordant. Everything seems to go wrong, tempers are lost at small provocations, and worry over insignificant matters consumes our strength. What is the trouble? No answer can be given to suit all cases, but the person involved, no matter who he may be, can guess well

enough where the cause is located! Doubtless he has forgotten to direct his prayer to God and look up. Perhaps he has never thought of God at all, perhaps he never knew that a day's conquest begins at sunrise!

I once had a friend who gave me a little book, just a little vest-pocket volume bound in beautiful red leather with a gold title, "Salutation to the Day." Upon opening it I found these words, "Better for him that he knoweth not his numbers nor his letters than that he knoweth not the beauty of the dawn." The author was a painter-poet and wrote, "I turn my eyes to the morning and purge myself in the purity of the dawn." He says that the day is his to make it what he pleases and he proposes to fill the day to overflowing; he will not haste the day or waste the day. He tells what he will do with the day as follows: "Courtesy will be in my heart to give to all. My joy will be in serving. My power will be in thinking

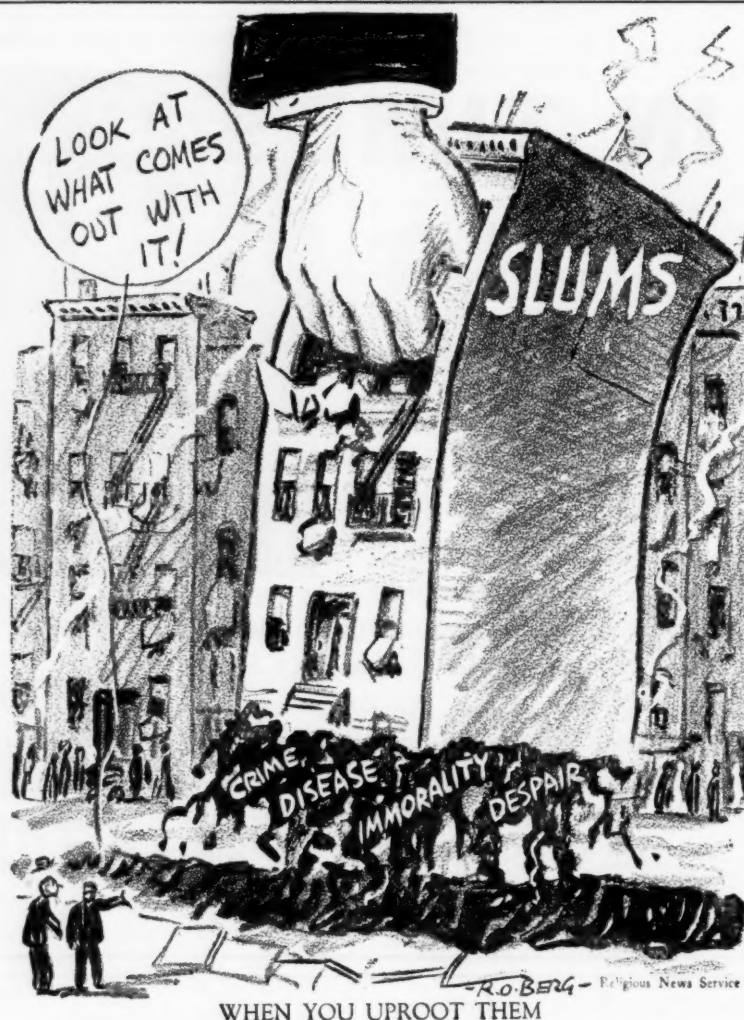
\*Formerly pastor of Community Church, Miami Beach, Florida. With several other devotional sermons they have been published, in a booklet, by the author.



true. Force will I meet with gentleness; impatience with patience. I will see beauty and goodness in all things. Blessed be the new day which descendeth upon me. I greet thee, O day. I cross thy threshold with joy and thanksgiving. My eyes are in the high heavens as I enter thy sacred temple. I will sing the day through with a glad song, that the problems of the day shall be as chaff before the wind and that others may harken to my song and be quickened. My countenance shall reflect the spirit within me, that all may see. Descend upon me O blessed day of opportunity." This sensitive soul directed his prayer to God or perhaps it was to the day and looked up. Many an ancient philosopher has addressed the day in a similar fashion, and biblical writers have made much of the mornings. Religious people think of God as manifest in nature.

The practical man (meaning, perhaps, one who deals in material things all day) may say, "This poetry and sentiment is out of my line" but, really, it is not. A man's health, his successful dealings with men, his progress in the life of the world and his usefulness to society depend upon how he begins each day. Every morning is a fresh beginning, every day the world is made new, every day has in it the bliss of growth, the glory of action, the splendor of beauty. Yesterday is only a dream and tomorrow has not arrived (and may never come). Today well lived makes it a blessed memory tomorrow and every tomorrow (the coming dawn) becomes a vision of hope. Laying aside all figures of speech, we mean to say that anyone can conquer a new day by getting the right slant on it in the early hours of the day charging his mind with those high and wholesome thoughts that will carry him through the day as he ought to live. The "Morning Watch" was a good thing. It is a good thing now!

Our lives are so busy, so full of activity that it is very difficult to get time to observe the morning watch. A friend of mine, business manager of a city on the Pacific coast, was about as busy a man as any in town, but he used to memorize poems and various bits of practical lore while shaving each morning. It was the only time he had and the only way he could do it. In my own bedroom there hangs a motto that reads this way: "Fear not! If when morning breaks clouds obscure the sky fear not, God who makes clouds has sunshine nigh. Be patient." All I am trying to say is that it is really worth very much to the growth of character and courage for the day to have something around where the eye can see it



WHEN YOU UPROOT THEM

and where the mind may grasp it. And a breath of prayer brings the spirit of man into touch with God. Phillips Brooks once said, "A prayer in its simplest definition is a wish turned Godward." There is always time for that.

The psalmist, who wrote our text, "In the morning will I direct my prayer to thee, and look up" had in mind something more than a eulogy of the sunrise and the joy in a new day. He emphasizes the importance of prayer. He knows the liberating reassuring value of a morning prayer. On the wings of the morning he sent a prayer to the infinite. This is very different from the man who rises and goes to his work thinking only of himself and his business. Dr. Dawson has a clever bit of sarcasm in a remark about a man who prayed this prayer in the early morning: "O Lord have compassion on the county of Hertfordshire for I have a mortgage in that county. Likewise, O Lord give a prosperous voyage to the Mermaid sloop because I have not insured it." A man may think he is praying a religious prayer when he makes his petition wholly selfish, but he is not. True morning prayer is different from that. A prayer that has always

thrilled me is one formulated by Maltbie Babcock in these words:

O Lord I pray  
That for this day  
I may not swerve  
By foot or hand  
From thy command,  
Not to be served, but to serve.

This too, I pray:  
That from this day  
Not love of ease  
Nor pride prevent  
My good intent,  
Not to be pleased, but to please.

And if I may,  
I'd have this day  
Strength from above,  
To set my heart  
In heavenly art,  
Not to be loved, but to love.

Another morning prayer that appeals to me is Stevenson's "The day returns and brings us to the petty round of irritating concerns and duties. Help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep."

The Upward Look Is Courage. The world is so full of cross-currents, so

sordid in places, so profane in spots and so trying to a man or woman of high character that a Christian needs a spiritual tonic, a cleansing moral bath to begin the day. This is found in prayer. Without any question whatever, it is possible to charge the mind and heart, early in the morning, for the exigencies of the day. No one knows what a day may bring forth. It may be pleasure or it may be pain, it may be abundant life or it may be death. It may be one damaged by some unkind criticism, it may be a day of sorrow; but if the day of unknown possibilities has been prepared for before it begins it is easier to live through.

**The Upward Look Is Hope.** St. Paul said, "We are saved by hope" and when you stop to think of it you discover that it is true. Every normal person, no matter whether he be a coal stoker in an ocean ship or a leader in industry, lives by hope. Just as soon as hope is gone nothing remains. Watt's painting of the blindfolded woman sitting on top of the world with every string in her harp broken but one tells the story. The one string left is hope! As Christians in a world of chaos today our hope is in Christ. We live and have our being in hope. Somehow or other God's plan will work out for the righting of wrong and the triumph of right. This, our hope, stimulates us to continue our task.

"Hope, like the gleaming taper's light,  
Adorns and cheers our way;  
And still, as darker grows the night,  
Emits a brighter ray."

—Oliver Goldsmith.

#### "WE WOULD SEE JESUS"

Walt Whitman was listening one night to an astronomer lecturing on the stars. The hall was stuffy, the lecture dull, and its charts and diagrams unilluminating, until, says Whitman, "I could bear it no longer, and I rose and wandered out of the house, and looked up at the stars themselves." We have pored over charts and diagrams of religion, the mere mechanism of the faith, the machinery of organization, while the New Testament is calling us to come out of these stuffy places and look up with our eyes and see the bright and morning star. "The light of the knowledge of the glory of God is on the face of Christ Jesus." The only way to know anything about God is to see Jesus for ourselves. The world is saying to us, "Sirs, we would see Jesus." From *The Christian Century Pulpit*, Sermon by H. M. Wyrick; The Christian Century Press.

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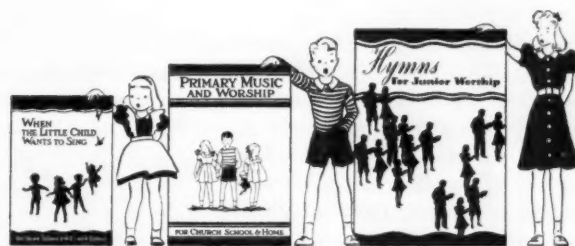
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# Old-Time Service Brings Summer Congregation

by Mrs. W. F. Schoppe

*During the last several years a new note has been added to the church summer program. Many churches have planned "Old Home Church Sundays" for a suitable August Sunday. This article shows the appeal that one such service had.*

A UNIQUE, old-time service held the second Sunday in August, the past two years, has filled the quaint old church at Lincolnville Center, Maine, and has not only given local residents and visitors from many states a glimpse into the Puritan past, but has been the inspiration for similar services in other places.

The idea and the arrangements have been the work of the pastor, Duncan Rogers, who has made somewhat of a study of the forms of Puritan worship in which his own ancestors had an active part, and were inspired by the old church itself. The exterior of the building is not particularly attractive, as, unlike the traditional New England church, it has no spire or belfry, and its two levels of small paned windows and a fan-shuttered doorway surmounting four high, irregularly quarried granite steps give the visitor a hint as to what to expect within. Local history says that the church was built by an early Lincolnville settler, Elder Lamb, who personally bore the expense, afterward selling pews to partially reimburse himself. These straight stiff pews of virgin pine are raised a few inches above the aisles and each is provided with a door. Around the sides and rear of the auditorium a high gallery provides cramped pews of unpainted pine, on the sides, for casual visitors, and more comfortable seats for the choir in the rear. The pulpit is in a gallery, a foot lower than the others, occupying the space immediately over the front entrance corridor. It is reached by a flight of narrow, steep stairs fitted in to the corridor wall, and entered by an attractive Colonial door on the front platform of the church, as well as by a swinging section of panelling from the corridor itself. A little hand-fluted carving ornaments the edge of the galleries, while the panelling, bevelled by hand, shows slight irregularities that only enhance its interest. The pre-Civil War lamp brackets that swing from the gallery posts and an inconspicuous metal ceiling, installed for safety's sake, some ten years ago, are

the only "modern" notes in the otherwise perfection of Puritan simplicity.

In preparing for the old-time service, Mr. Rogers spent much time in local research in available libraries and historical collections, and from these sources came the order of worship, selection of hymns, style of pulpit prayer and of congregational announcements. The latter were carefully given a local flavor.

At the last service, the minister reminded the congregation that the only free pews were the ones in the gallery, and that many who never paid pew rent were "lolling in the comfort" of the wider, painted box pews on the main floor. He also requested prayers against the "Deistic heresy" that was splitting the First Church in Belfast (the nearby county seat). The congregation was also upbraided for its sinful habit of loitering and gossiping after divine worship and for indulging in worldly frivolities on the Sabbath day.

Since manuscript collections did not contain any local sermons of sufficient age or worth, outstanding sermons by

famous eighteenth century divines have been used, greatly cut in length to conform to modern time limits, but carefully retaining the original words of the author. The past year the sermon was one of George Whitefield's, having as its text "They have healed, also, the hurt of the daughter of my people slightly, saying 'Peace, peace, where there is no peace.'" (Jeremiah 6:14.) In this discourse, the evangelist denounced the false peace of men who knew not God but who were deceived by their own self-righteousness, their lack of active faith, their shortcomings and transgressions and natural waywardness. Men must realize their own inadequacy, and seek the peace that comes from turning to Jesus Christ and receiving his living faith and salvation.

During the sermon, tithing men paced the aisles to preserve the decorum of Puritan times, with their poles knobbed on one end for the men, and feathered on the other for the ladies, should either sex be inattentive or drowsy.

The hymns used are all metrical settings of actual psalms, the 103rd, 42nd and 1st psalms being used this year. The tunes, Stuttgart, Martyrdom and Tallis Ordinal were all old Puritan tunes. A presentator on the lower platform lined them out without accompaniment, first securing the pitch by means of a tuning fork. He then sang the first line of the psalm and waited until the congregation sang it back to him, after which he sang the next line, and so on. Due to the limitation of time, only two stanzas of each song were used. The congregation seemed to enjoy this—to them—novel feature, and sang the quaint old tunes surprisingly well.

Ancient costumes, some of which had been handed down for generations in local families, gave a touch of authenticity to the service. The pastor wore a powdered wig tied back with a velvet ribbon and a black robe. The tithing men and presentator wore gray wigs with queues, ruffled shirts and "small-clothes," while the ladies of the congregation and some of the visitors wore appropriate costumes suggestive of the Colonial era. More than 400 attended last year's service, and license plates from fourteen states were noticed on cars which filled the church yard.



This Family Attended the Service



**C. O. CAMPS NOW READY**

Seven camps are now ready to receive the first group of conscientious objectors assigned to work of national importance in lieu of military service, the National Service Board for Religious Objectors announced today.

Assignment orders have been sent state directors of the Selective Service System by the national headquarters for the first group of boys to report to Lagro, Ind., Grottoes, Va., and Patapsco, Md., on May 15. Additional assignments to the camps will be issued weekly until all of the registrants certified by local boards are in service.

Conscientious objectors will serve an equivalent time to that required of the men in the land and naval forces and will contribute their services to the nation in ways that their conscience will permit.

The camps are located in the Patapsco State Forest, near Baltimore, Maryland; Manistee, Michigan; Grottoes, Virginia; Colorado Springs, Colorado; Lagro, Indiana; Magnolia, Arkansas; and San Dimas, California. The American Friends Service Committee and the Mennonite Central Committee will each operate two of the first units opened while the Brethren Service Committee will operate three.

"About two thousand boys have been certified as being sincere in their opposition to service in the land and naval forces," Paul Comly French, executive secretary of the board said, "and will shortly be directed to report to camp for a year of civilian service."

**THE VOICE OF EXPERIENCE**

One of the facts which modern psychology has taught us is the powerful influence of early experiences. We do not have to wait until we are twenty-one to know what we shall be like. Heredity and early environment determine, by the time we are six years of age, whether we shall be tugboats or ocean liners. Size, capacity, drive, inherited health, mental brightness, normality—all of these most important elements, and many more, are built into the child at the age of five or six. Children reared in split homes, in evil environment, in unhealthy communities, are almost "fore-damned," as Graham Taylor used to tell us. While children surrounded by parental love are predetermined for success.

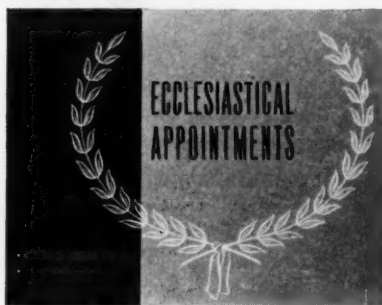
The voice of experience calls upon us to "Keep our hearts diligently, for out of our hearts are the issues of life." (Proverbs 4:23). The Bible used the term "heart" to indicate our affections, our strong likes, our loves. The people whom we love have more to do with our success or failure than all other

factors over which we have any control. You cannot choose your mother, but you can choose your wife! You do choose your friends. Youth should not quarrel with age, for age has so much to teach. Listen to the voice of experience. From *The Twentieth Century Quarterly*, Article by John R. Ewers; The Twentieth Century Press.

**YIELD NOT TO DISCOURAGEMENT**

An old Morris chair in the library of Auburn Theological Seminary is a reminder of one who would not yield to discouragement. The chair belonged to Robert Morrison, the first American missionary to China, and in this chair he sat during the toilsome years of translating the Bible into Chinese. Seven years Morrison prayed and taught, and waited before there was a native Chinese to be baptized. By his life he backed up the faith he voiced when he engaged passage on a sailing vessel to China. According to the familiar account, when the ticket had been paid for, the ship's owner said somewhat sarcastically, "And so, Mr. Morrison, you expect to convert the great Chinese people?" "No," was the immediate reply, "But I expect God will." From *The Minister as a Teacher* by J. Elmer Russell; The Fenton Press.

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## The Race Marches On

An Address to Parents and Teachers

by Clarence E. Showalter\*

*Here is a splendid example of an address for a parent-teachers meeting or any group interested in child culture.*

THE race marches forward on the feet of little children. This famous generality credited to Phillips Brooks has often been quoted. But it is true only as the children march in the right direction. Countless armies of children are on the march today but they proceed toward false gods, false ideas, and false ideals. Now is the time to thank God anew for an American compulsory educational system that is not the tool of the state to inculcate false doctrines and lies but that postulates people according to their God-given capacity of self-consciousness, self-criticism, and self-determination. American free education attempts to develop in every child the latent powers for good with which he has been endowed. Walter B. Pitkin in his book, *More Power to You*, has said that the average person never uses more than about one-seventh of these latent capacities.

The first and most potent influence in the life of a child until his fifth year is undoubtedly his mother. Most people remember scenes and experiences in this early period of their lives as the most vivid memories which they possess. One teacher said that he got his most forceful lesson in honesty at the age of five. He had been sent for a loaf of bread. The child was jubilant in telling his mother that the baker had short-changed himself five cents. The mother did not join his jubilation but was incensed to think that her child would rejoice over dishonesty. The child was sent back with the nickel only to pick up a lesson more forceful than any number of sermons might have been in later life.

Few parents realize that encouraging children to lie about their ages in order to ride half-fare, teaching them to become adept in telling white lies, and beating the red light whenever you can get away with it are indelible lessons in dishonesty which will stick longer than all the scout laws and the pretty homilies of the junior church and character education stories. Benjamin Kidd in his *Science of Power* said some years ago: "The effect of the emotion of the ideal transmitted to the young of the rising generation by

woman can never after be entirely effaced in the individual. It is greater, deeper, and more enduring than the effect of any system whatever of subsequent education."

The next decisive influence is that of the school teacher who speaks to the young child from his pedagogical Mount Sinai with the finality of forked lightning. There are few young children to whom God is more real than the first grade teacher. The influences radiating from the first year in school are so far reaching throughout life that I believe we should place our wisest teachers in this hallowed spot.

In rapid succession before most parents are aware of it, new and determining friendships are formed by the young child. He goes to bed, gets up, eats, plays, and sleeps by patterns that his friends seem to follow. The five to six p. m. radio programs with their quests for carton tops and bottle caps begin to cast their spell over the infant mind. Just about now he may begin to attend Sunday school with increasing regularity provided father will get up in time to deliver him. And the possibility is that a good share of the Sunday school hour will be occupied in discussing the double feature movie of the day before which several members had the enviable good luck of seeing twice.

Just how the modern parent can continue to talk about his children is hard to understand. They may still be ours by physical generation but when the outside influences of teachers, friends, church, radio and movies are cast into the balance against the feeble idealism of the parents there can be little question whose children they really are.

The other day I saw a store with windows fronting north and west. The cold north window had painted on it, "Fish Today." The west window lighted by the setting sun carried the hopeful words, "Fresh Fish Tomorrow." What are we going to do about it? We must face the fact of realities as they are today. We must face the fact that we have been less adept in disciplining ourselves for the actualities of peace than we have been to face the discipline necessary for the possibility of war. Archimedes who discovered the principle of the lever said, "Give me a

\*Minister, First Presbyterian Church, Chicago Heights, Illinois.



place to stand and with a lever long enough I can move the world." The levers of fear, physical punishment, war, ostracism, ridicule, and pride are all too short to create the kind of character which a democracy needs. It has been said that the best way to keep a boy from walking in the mud is to blacken his shoes. This is a religious spiritual concept which the parent can transmit to the child better than anyone else. He can impress upon the child at an early age what Oliver Wendell Holmes once said, "Every man is an omnibus in whom all his ancestors are riding." In him are the prayers and hopes of countless generations that have gone before. He must not fail. He is carrying the ball for his team. He dare not drop it or fumble it. His is the challenge to carry it closer to the goal. By praising the child when he has done well, by expecting him to rise to noble heights of thought and action, we will be making a real contribution to the defense of our democratic way of life.

Passing a post office some years ago where several porters were spending considerable time and energy burnishing the brass railings my friend said: "They might have saved themselves many hours of work and some money if they had installed gold railings in the beginning." This applies equally in the building of character. Nothing less than the Golden Rule will wear well in this world which our youth will have to face in the future. And when we really see and believe this fact it will be easy to go a step further and add that "No man or woman ever rises higher than when he crosses the threshold of a church to worship God." Yes, the world does march forward on the feet of little children but not unless we direct those feet by our foot-prints that go before them to the throne of God.

#### PRAYER AS A FELLOWSHIP

"Making mention of you in our prayers" (I Thessalonians 1:2) St. Paul's prayers were golden links in the chain of affection which bound him and his friends together—and to God. They were otherwise so far apart and so seemingly helpless, but there are no distances in prayer nor any frontiers.

It can gather up in its boundless hospitality of intercession all whom we love or pity, near or far; the well-doer or the ill-doer, the hurt and the helpless, "making mention of them" in our prayers. The very nature of prayer purges our feelings toward others of littleness or bitterness. We cannot hate those for whom we pray. To make mention of anyone in prayer is to be-



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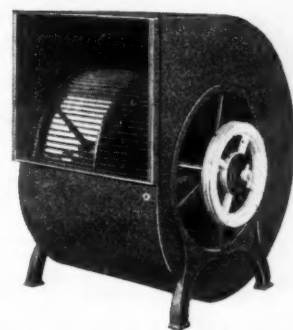
So often we can do no more than make mention of the wrong, the helpless or the suffering in prayer, holding the tragedy of the world up to God with no language but a cry. But even that makes us one with all men and releases a healing power. Who gives prayer, gives his best. Gaius Glenn Atkins in *The Fellowship of Prayer*; The Commission on Evangelism and Devotional Life.

#### CATHEDRAL OF THE AIR

The cover picture of this issue shows the Cathedral of the Air at the United States Naval Station, Lakehurst, New Jersey. This beautiful chapel was built in 1932 by the American Legion of New Jersey. It is said that 60,000 individuals paid one dollar or more toward the construction. Dr. James Vernon Claypool, former district superintendent of the Providence of the New England Southern Conference of the Methodist Church, is the chaplain in charge. Sunday services are conducted with a splendid choir. A Sunday school serves the boys and girls of the nearby communities. One of the transepts is arranged to take care of small weddings, baptisms and private devotions. There is still work to be done to complete the interior.

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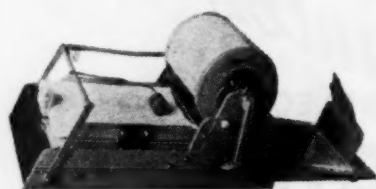
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# Religion and Freedom

by W. R. Matthews\*

THE subject on which I venture to speak to you for a few minutes is the religious aspect of freedom. This is not precisely the same as religious freedom, though the two are closely connected. I invite you to think for a few moments on what is perhaps a wider topic—the religious basis of freedom in its widest sense. The all too small acquaintance which I have with the history of Bohemia suggests to me that Czech and British Christians have two experiences and memories in common. We have come to value freedom as a priceless heritage and we have learned this partly through the tragic sufferings which have been brought upon our countries by the denial of religious freedom. There is no need to remind you of the story of religious conflict and persecution in the history of Bohemia. The martyrdom of John Huss is one of the dark pages of European history which is known to all men; less well-known perhaps are the religious wars which tore the country in pieces and the forcible settlement which suppressed the vanquished party. Our experience in England has been less tragic, but we too have still the scars of religious persecution and conflict on our national spirit.

What was the source of these conflicts and tyrannies in the name of religion? No doubt there were many contributory causes. The modern historians of Bohemia, I notice, do not attribute all the evil to theological hatred. They think that racial antagonisms played a part, just as our English historians see the clash of classes behind the strife of creeds; but when all has been said by way of mitigation, it remains true that much of this attack on freedom of conscience and freedom of worship was carried out by sincere men who thought that their duty to God required them to stamp out by every means erroneous doctrine and irregular worship. The men who sincerely believed this were the victims of a mistake; or rather perhaps it would be more accurate to say, of a one-sided and exaggerated emphasis on a truth. The honest persecutors had grasped the truth that unity in belief and worship is very valuable and important. In this they were entirely in accordance with the teaching of the New Testament and, one may add, with the verdict of com-

mon sense, for it is plainly a source of weakness in a community when men do not recognize a common spiritual loyalty and do not possess the same standard of values.

They erred, however, because they failed to give due weight to another Christian principle which is of even greater authority. In my opinion, the most fruitful and far-reaching idea which Christianity contributed to social life and thought is that of the value of the individual person. To the Christian this principle of the value of the person, simply as human, is based upon his fundamental beliefs. He is bound to regard every human being as, like himself, a potential child of God, as like himself under the judgment of God and, as like himself, the object of God's redeeming love. I do not say that Christians have always kept these beliefs in mind when dealing with their fellows, but there are, I imagine, few persons calling themselves Christians who would refuse their assent to them.

### The Religious Basis

This thought of the intrinsic value of the human person, the idea which Kant translated into philosophical language, when he said we ought to treat everyone as an end in himself, is the religious basis of the ideal of freedom. It gives rise to the conception that reverence is due to the soul of another which nothing, no foolishness or crime, can wholly abolish. Thus the attempt to coerce the minds and conscience of individuals by external pressure is really contrary to the Christian principle of freedom. There is no value in a unity which is imposed by force or gained by fear. The only unity which in Christian eyes can have real value is one which is the spontaneous expression of personal agreement—the unity of the Spirit in the bond of peace.

We are often tempted to wonder whether there is any progress at all, and the immediate prospect for the world might well give even the most optimistic cause for hesitation, but we can at least record the disappearance of the persecuting and dragooning spirit among Christians. We have started on the way towards unity through understanding and have left the bloodstained path of unity by force. This Anglo-Czech Religious Fellowship is, I hope, one contribution to the growing unity of the Spirit. It is the revived paganism of the Nazis which has brought back the wars of religion to the

\*Dean of St. Paul's Cathedral, London, England. This is a transcript of an address given at a meeting of the Anglo-Czechoslovak Christian Fellowship held in London in April.

world. In that system we see almost the antithesis of the reverence for personality which, as I maintain, is the proper result of Christian faith. Under the rule of Hitler the person as such has no rights; the conscience which dares to speak differently from the official oracle must be silenced; all is sacrificed to the unity imposed by the leader and the party.

I have thought sometimes—indeed the thought is not at all original—that a person never knows what he is until he comes up against someone whom he recognizes as his opposite, and this is even more true of movements, of spiritual movements and fellowships in particular. Perhaps we did not fully know what our Christianity meant until we were faced with its negation. It is impressive to see how every section of the Christian Church is forced, often against its will to protest against the new tyranny which claims domination over souls as well as bodies. The leaders of the confessional group in the German Evangelical Church wished to live in harmony with the new authorities; indeed, at first, they offered an almost fulsome welcome. The Vatican wished that the new regime in Germany might be a bulwark against atheistic Communism. The concentration camp where Niemoller languishes and the Vatican broadcasts are evidence that even those Christians who were most prepared to bless have been compelled to protest, and in so doing to stand for freedom. We see better now than our fathers did that the cause of Christianity and that of spiritual and intellectual freedom are really inseparable. We should be foolish indeed if we allowed ourselves any extravagant hopes of the efficacy of Christian action. One of the lessons which we ought to learn from the outbreak of the war is the terrible weakness of the Christian Church. I suppose there was no considerable body of Christians anywhere which did not sincerely wish for peace, and probably there were very few who did not believe that justice could be secured by conference and negotiation. All attempts, however, to get the whole Christian public opinion of the world mobilized and expressed in challenging fashion were a failure. The world rattled into war, as the dictators had planned, without any effective protest from the universal Christian conscience. The reason for that failure is obvious enough: we were not sufficiently united. There was no way of rapidly articulating the common mind.

The years since the war of 1914-18 had been on the whole a period of growing cooperation between Christians. The Ecumenical movement, which

(Turn to page 576)

## Defend America Through Erection of Church Buildings

We seem to be practically agreed that America must get ready to defend herself from the foes of democracy by building a huge war machine and by training an adequate defense army.

In doing this, we must not forget the moral and spiritual factors in any adequate defense program. The church must keep up her morale, and must prosecute her work with vision, with courage, and with hope.

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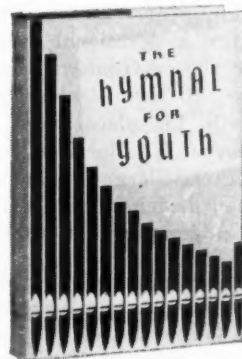
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# The Preaching Technique of James Reid

by Norman V. Hope\*

*In this article Professor Hope shows us James Reid, the preacher and his method. The discussion is based largely on Dr. Reid's Warrack's lectures which have the title, "The Quest for Reality."*

PERHAPS the best-known preacher in the Presbyterian Church of England is the Dr. James Reid, of Eastbourne. Born in 1877, Dr. Reid was educated at Edinburgh University and New College, Edinburgh. In 1905 he was ordained to the Dunnolly Road Church in Oban, Argyll, Scotland. In 1910 he was called to Sherwood Church, Paisley, which had been founded in 1891 by the Rev. Hugh Black, later professor in Union Theological Seminary, New York. After five years in Paisley, Dr. Reid went to St. Andrew's Presbyterian Church, Eastbourne, in the south of England; and of this church he is still minister. During his residence in England Dr. Reid has had many honors heaped upon him. In 1932 he was elected president of the Free Church Council; in 1933 his alma mater, Edinburgh University, gave him his honorary doctorate of divinity; and in 1935 he became Moderator of the Presbyterian Church of England.

Dr. Reid has been a fairly voluminous author. His earliest collection of sermons, entitled *The Victory of God*, was issued in 1921. In 1924 he published, along with Dr. R. C. Gillie, a volume entitled *The Bible for Youth*, which consisted of carefully-chosen extracts from Scripture, designed for readers between fourteen and eighteen years of age. Another volume of sermons *In Touch With Christ*, appeared in 1928. In 1934 Dr. Reid published a series of studies in the Beatitudes under the title *The Key of the Kingdom*. The next year he wrote a book for the *Westminster Books series*, entitled *Why Be Good?* in which he examined the foundations of morality.

For years the late Dr. J. H. Jowett wrote a devotional article each week for the well-known English journal, *The British Weekly*. After Jowett's death his place was taken by Dr. George H. Morrison, of Wellington Church, Glasgow. Not long after Morrison died in 1928 Dr. Reid was asked to undertake this work; and this he has done ever since with much acceptance. Several collections of these weekly meditations of Dr. Reid have

been published—principally *The Springs of Life* (1933), *Making Friends With Life* (1935), *The Temple in the Heart* (1938), and *Facing Life With Christ* (1940).

It was inevitable that Dr. Reid should be asked to lecture on preaching sooner or later. In 1924 he delivered the Warrack Lectures in the theological colleges of the United Free Church of Scotland; and they were published later on in that year under the title *In Quest of Reality*. It is in this book that Dr. Reid's ideas on the preacher's life and work are set forth most fully.

The first question which is discussed in this volume is the basic matter of whether preaching is still worth while. There are certain factors in the present-day situation which might tend to minimize the value and importance of the preacher's office. For one thing, today many newspaper, magazines, and books are produced which deal more or less with the conduct of life; and this fact might seem to render pulpit instruction unnecessary. Again, modern psychology has stressed the importance of personal dealing, as contrasted with the more impersonal process of preaching. Once more, the idea which Browning has embodied in his line, 'all service ranks the same with God,' by making clear the importance of sending Christian men into law, business, and politics, has sometimes been construed as a disparagement of the work of the preacher. But Dr. Reid affirms his faith in the continued worth-whileness of preaching. No journalist can adequately perform the preacher's work; even if personal work is of first-rate importance, the man who can preach effectively will have abundant opportunities for doing such work; and while no thinking Christian will question the necessity for claiming all realms—including those of law, business, and politics—for Christ, the Lord of all good life, yet the task of the preacher is still unique. For he has as his supreme function the proclamation of a message, the message of God's redeeming love in Jesus; and his business is to proclaim that message so effectively

as to bring men into right relations with God.

Dr. Reid goes on to analyze the factors in the present-day situation which affect the preaching of the gospel. He notes certain elements which Jesus found in human life in the days of his flesh, and which are still the objective of the preacher's message and the living points of his appeal. To begin with, there is fear, and allied to it, the fungus growth of care. Again, there is pride, which takes many forms and makes the heart very sensitive at certain points. Other things which Jesus saw to be wrong, and which are still poisoning human life, include class distinctions and social barriers, false values such as money, worldly position, and power, and religious unreality. These forces still remain to plague and thwart human life, and prevent it from reaching its full stature; and it is to them that the Christian preacher's message must be directed.

Dr. Reid turns now to the more positive elements in the hearts and minds of men, which are the preacher's allies in bringing men to God. There is, he maintains, an eagerness, a wistfulness, abroad in the world today. There is, for instance, the demand for some view of life that shall give it meaning and make sense of existence. Further, people today are in many cases not only longing for some purpose in life that is big enough to explain it to the satisfaction of their minds; this purpose must also be intelligible enough and practical enough for them to lay hold of it, and so to lay hold of it that it will take up every movement of their being and express the true selfhood which is the hidden urge of every personality. Again, there is the sense of moral failure; life with its high demands has crippled men. Moreover, there is in many lives a real sorrow before which all the shelters are down. Something in the heart of man cries out for 'a great companion'; but the solitude in which we really live does not appear 'til sorrow makes it awesomely audible—a silence which can be felt. In all sorts of hearts, too, there is the hope, often disguised, that God will do something—the conviction that somehow God has control of the situation which man has mis-handled, and that some day there will be a clearing-up. Such are the chief needs of which men are conscious today; and

\*New Brunswick Theological Seminary, New Brunswick, New Jersey.



it is the preacher's duty and privilege to minister to these needs by proclaiming the all-sufficiency of Jesus Christ for here and hereafter.

### Three Types of Preaching

Generally speaking, there are three dominant interests in the preaching outlook which are represented by types of preaching. They are the evangelistic, the ethical, and the doctrinal. These Dr. Reid considers in turn, although, as he truly says, they cannot well be separated from one another. Evangelistic preaching he defines as "presenting Christ to men in such a way as to win them into a personal love and loyalty to him." This experience can be awakened only by such preaching as reveals Christ, in his life and death and resurrection, as a living reality who meets men and in whom men meet God. In so presenting Christ, the preacher will not hesitate to appeal, in a worthy manner, of course, to men's emotions; for to make men feel the truth is an essential part of making them see it. But the evangelist will not look for or work for a stereotyped experience. For men are differently made; and while the full Christian experience includes various elements—the sense of sin, the thirst for righteousness, the passion to serve, and so on—still they come in various degrees and in different order.

The second type of preaching is ethical. The *raison d'être* of such preaching is this, that all conduct is the vital medium of a man's relation with God the father as his child. In other words, men are not religious in order to help them to be good, but they are good in order to be truly religious. The preaching of ethics must spring from the revelation of God in Jesus, and the conduct which that revelation demands. Such preaching must deal not only with personal patterns of conduct, but likewise with the ethics of the home, the relations of parents to their children and vice versa. 'You will be surprised,' Dr. Reid says, 'to find how often the real hindrance to religious feeling and faith is there.' And he goes on to say that 'no moral reform needs so much attention, and will mean so much for religion and for the world, as the Christianising of home relationships.' Again, preaching must deal with the ethics of social relations. A man is not Christian 'till he is concerned with the case of his brother in all sorts and conditions of need. 'If,' says Dr. Reid, 'we can achieve a quickened conscience alive and restless, and with it such a sense of life's true values in Christ as shall bring the spirit of detachment from position and possession, we shall have done a mighty

thing in the region of Christian ethics.'

It is sometimes supposed that doctrinal preaching will not be given a hearing in the modern world. But Dr. Reid thinks otherwise. People today, he maintains, are craving for definite teaching. They are feeling the need of a sound body of Christian doctrine. But even if they did not feel such a need, it would still be the preacher's business to expound Christian doctrine to his congregation. For without some clear understanding of the truth revealed in Jesus, Christian living is deprived of that richness and fulness which it ought to have.

Discussing the question of preaching technique, Dr. Reid's central dictum is this, that 'all our efforts in the direction of style or delivery must be devoted to make our speech and method a clear channel for truth, a mirror whose main glory is to vanish in the light it reflects.' In order to compass this end most effectively, he makes the following suggestions. To begin with, the preacher must get his subject; and this, in general, will be found in some word or incident or book of scripture. Nothing can take the place of Bible study; and if this is carried on systematically, there will be no difficulty in finding suitable subjects on which to preach. In this connection Dr. Reid makes a plea for what he calls the "big texts." 'Take up a book of sermons,' he says, 'of Dale, or Beecher, or Phillips Brooks, or Lecky of Ibrox, in fact, of any man of more than a quarter of a century ago whose name as a preacher still lives, and you will not find a trifling text in the whole book.'

Having got his text, the preacher's next task is to make clear to himself what principle it yields, what main idea it sets forth. For no truth which is not crystal clear to the preacher's own mind can possibly be made clear to those of his people; and no truth which is not clear to their minds can be of any use in their lives. Once the preacher has got his idea, he has to unfold it; and this demands hard thinking on his part. Says Dr. Reid: 'My own plan is to read for most of the week on any line of study in which I happen to be engaged, but with the subject or text in my mind all the time, and to think of it at odd moments when out here and there visiting, etc. . . . Only toward the end of the week do I begin to get the message into form.' He adds, however: 'I do not commend my plan. Every man must make his own.'

Should the sermon be read or spoken freely? Dr. Reid admits that a read sermon may have certain merits. It 'has the advantages of delivering us from a certain nervousness; it retains

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the possibility of good style; it gives balance; it may secure against verbosity; it gets down the thing you mean to say in the form in which you feel it is best said; and to some extent . . . it captures and fixes the glow of the creative moment.' For his part, however, he prefers the spoken sermon: 'We get direct touch with the audience. . . . There is not the remotest doubt that the people prefer it, and that for the best of reasons, because it is more real and escapes the aloofness that often characterizes a read sermon.' But even though the sermon is to be spoken and not read, Dr. Reid is quite insistent that it should be written out in full, and in a speaking style, i.e. a style that is marked by short sentences, which are not involved with metaphor or dependent clauses.

In a final lecture, Dr. Reid discusses the preacher himself. He quotes Milton's striking words about the making of a poet: 'He who would not be frustrated in his hope to write well in laudable things, ought himself to be a true poem; that is, a composition and pattern of the best and honorablest things; not presuming to sing high praises of heroic men or famous cities, unless he have in himself the experience, and the practice of all that is praiseworthy.' These words, says Dr. Reid, are also applicable to the making of a preacher; for 'For the preacher who is not a good man will not be a good preacher. He may be popular; he will have no real power.' Before he can adequately preach the Gospel, he must himself already have been delivered by its saving power from such devastating evils as fear, a wrong sense of values, superiority, and unreality. And for highest effectiveness, the preacher requires sympathy and confidence in the great message he is commissioned to deliver, and wholeheartedness in his preparation for his pulpit ministry. Above all, the preacher must give himself. About this self-giving Dr. Reid has this to say: 'This giving of ourselves is no easy thing. It involves sacrifice. Francis Thompson says that 'every poem is a human sacrifice.' Joseph Parker said that 'preaching is the sweating of blood.' Both mean the same thing. And what does the New Testament say of Jesus, summing up his life and death in one act?: "He gave himself." It will mean sacrifice for us. Through the whole service of our ministry, what we do for people in any real and helpful way is just to give them ourselves. And only as that is done sacrificially, in the unselfish spirit of Christ, will the alabaster box be broken and the house filled with the odor of the ointment.'

## • THE CHURCH LAWYER •

### Vacant Church Land Held Tax Exempt

by Arthur L. H. Street

**A**LTHOUGH there is no rule of law that operates uniformly throughout the country, on the question whether or not particular property owned by a religious society is exempt from taxation—because there is not uniformity in legislation on that point—a decision rendered by the Florida Supreme Court will interest any student of the law of church property tax exemptions.

In the Florida case (*Lummas vs. Miami Beach Congregational Church*, 195 So. 607) land was deeded to the church corporation to be "used for church purposes only." A project to build a house of worship remains in abeyance for lack of funds. For several years assistant pastors occupied the buildings on the land rent free, as caretakers. Since then the buildings have been razed and the site has been used only for church club meetings, etc.

Under such circumstances, the church corporation won a decision, exempting the land from taxation.

The court decided that since there were no buildings on the land, no exemption could be claimed under a statute exempting "all houses of public worship and the lots on which they are situated, and . . . every parsonage," etc. But it was decided that the land was exempt under a constitutional provision providing for the taxation of corporate property unless "held and used exclusively for religious . . . purposes."

The court decided that the constitutional provision was self-executing and did not require enactment of any statute to make it effective, and concluded:

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### The Church

**The Great Century, 1800-1914 A.D.** by Kenneth Scott Latourette. Harper & Brothers. 516 pages. \$3.50.

This is the fourth volume in a series entitled "A History of the Expansion of Christianity" which is being written by the D. Willis James, professor of Missions and Oriental History at Yale University. If the reviewer had to select one volume or set of books describing the various mission movements of the world, this set would certainly be the choice.

This volume, which outlines the nineteenth and early part of the twentieth century, considers not only the expansion of our Christian faith and its effects upon the history of civilization but also the contributions of these religious movements in their relationships to the history of religion. The author first makes a very clear summary of the movements during the nineteenth and early twentieth centuries. He then shows how these various religious movements spread because of their intense and active faith in their own beliefs. The process, by which Christianity, won the minds is analyzed. The influence of the American frontier upon the growth of various Protestant denominations and religious sects is studied with thoroughness of the best scholarship. To the reviewer the chapters, concerning the efforts to win the Indians, the Negroes, and the new immigrants coming from Europe between 1880 and 1910, contain material which would make any sermon rich in spiritual content drawn from our American life.

Any reader of this volume can quickly see how our religious faith and political and social institutions are so closely related. Our American environment has produced its impact upon the churches and all religious movements of any character. On the other hand Dr. Latourette shows how the faith of these various groups, Catholic, Protestant and all varieties of belief have influenced the American political, economic and social scenes. The final chapter gives a brief summary of the preceding twelve chapters.

Thirty-three pages of bibliography will give the reader sufficient number of references for further study of missions. This volume equals the high standard set by the three previous volumes. It will be a necessary addition to any minister's library as a source for the study of missions during the past century.

W. L. L.

**Britisches Christentum und Britische Weltmacht** by Martin Dibelius ("British Christianity and British World-Power"). Berlin, 1940. Junker und Duenhaupf. 66 pages. 80 marks.

A little work of deepest moment by the internationally recognized Bible-scholar, deserving of most careful consideration in the Anglo-Saxon world. The historic German church has since Luther separated church and state, giving loyalty to the state but seeking "the kingdom that is not of this world." The Protestantism of Britain, however, influenced in part by Calvin, but more by the Church of England, has unconsciously identified political and com-

mercial supremacy with its own type of religion. In U.S.A. a president in a Thanksgiving proclamation, in the 1920's, implied that God had recognized American moral excellence by appropriate rewards of natural and material bounty. For American culture is conditioned by British tradition.

The booklet may have been timed by the second World War. But the thesis is the firm conviction of practically all the European continent and that portion of Asia and Africa that is conscious of the inter-action of world-religions. This fact can be ignored only at the price of complete miscomprehension, as was illustrated at a recent

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world conference of religion where this relationship of church and state remained the insoluble problem; and the continental church, in large areas, was discontented with attitudes taken by the Anglo-American section of the conference in the matter. The blithe unconcern wherewith many advocates of a world-church ignore this conflict is not an augury for an early achievement of ecumenicity.

J. F. C. G.

**Building the Body of Christ** by Ira David Warner. United Brethren Publishing House. 150 pages.

This is an approved course in the Standard Leadership Training Curriculum of the United Brethren and recommended by the Board of Christian Education for reading and study by the official boards of the church and members.

This is a day when we might well study about the church, its benefits and mission. The book, as every study book does and should, offers latitude in its application and can be adapted as desired. There are a number of helpful cartoons that show the benefits of the church in picture form. No doubt but that every church would be strengthened and its membership quickened if the pastor or some other leader would teach a course like this. The author has done a good job in preparing this course of study.

T. B. R.

### Preachers and Preaching

**The Strong Name** by James S. Stewart, B. D. Charles Scribner's Sons. 260 pages. \$2.00.

Three years ago *The Gates of Life* was published. It was a book of sermons by an Edinburgh preacher until then unknown on this side of the Atlantic. Within a short time it received the highest praise from the best judges of contemporary preaching. Indeed, at least one reviewer considered it to be the most striking book of sermons he had read in a decade. In *The Strong Name* James Stewart has given us another volume of sermons. There is no lessening of the level. If anything his level is higher, for while these sermons were written out and delivered the bombs from enemy airplanes were threatening the lives of the preacher and his fellow-countrymen. In very truth these sermons are from the firing line.

All that James Stewart offered us in his first volume—his gift of exposition, his perception of human need, his vigor and clarity of style, his genius for illustration and quotation, his ability to blend together the timeless and the timely—all this is offered to us again in his second volume. There is almost no direct reference to the tragedy of war which has overtaken the world, but there is a very deep and direct application of Christian truth and principle to the fears and hopes and attitudes which that tragedy has aroused among us all. The author has a quick, sensitive ear for the notes of human heart-break and bafflement and he expounds what the Gospel of Christ can supply for our need. He is urgent and yet calm, insistent without losing his balance and perspective, in all his pleas.

As the title implies the sermons are grouped under the Persons of the

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Trinity, nine under "The Grace of the Lord Jesus Christ," seven under "The Love of God" and eight under "The Communion of the Holy Ghost." It is difficult to pick out sermons of special merit in such a brilliant series, but mention should be made of four sermons on "God and the Fact of Suffering" in the second classification. More than in his first volume the preacher treats special days and occasions of the Christian year, for example, Easter, Ascension Day, Trinity Sunday, the Sacrament of the Lord's Supper.

James Stewart has put all his brethren of the ministry into his debt once more. In a time when darkness has overtaken mankind and many have become fearful he has given us a strong witness to the power and meaning of Christ's Gospel. His book will lift up the spirits of his readers and cause them to offer thanks for his glowing and intelligent faith.

F. F.

**When God Gave Easter** by Gerhard E. Lenski. Augsburg Publishing House. 134 pages. \$1.00.

The theme of this book is that God's gift of Easter is the one best gift of all. It is the best because it meets a need that is universal. Here is a rethinking of the basic principles that underline the Easter theme. It is a timely book that harks back to the eternal verities of living, and an undefeatable faith. In these twelve sermons, preached on successive Easter occasions to his congregation in Washington, D. C., this outstanding Lutheran clergyman explores every road leading to the garden of the resurrection. Easter emerges as a symbol. It is the symbol of meaningfulness amid chaos, of balance at the heart of an unbalanced world, of ultimate victory even in the presence of seeming defeat.

Here is an intimate book. It is the kind of volume that makes splendid devotional reading. Interspersed with prayers in keeping with the thought of the chapters, these little talks on the greatest event in the spiritual history of mankind will find welcome reception with those who are ill or shut in and deprived of the worship of the sanctuary. There is a positivism about them that is salutary.

After studying the approach of Dr. Lenski we feel that Easter is not a day, nor a date, nor a season. It is far vaster than any of these. It is a broad segment of life; it is the very foundation upon which Christianity is built. It is emblematic of the impetuous urge of life, the struggle through darkness toward the light of life.

This timely book should make excellent reading during the Lenten days when our attention is focused on the events of Calvary. Another splendid use for this work would be as a book of consolation for those who have passed through the mystery of sorrow. It is sympathetic to hearts that have tasted the bitterness of Golgotha and it reassures the heartbroken that there is the reality of everlasting life, the indications of which press so closely upon us.

P. D. L.

**Good News for Bad Times**, by Frederick Keller Stamm. Harper Brothers. 205 pages. Price \$1.50.

If you are in search of vital preach-

ing values for such a time as this, here is a book which will answer your need. Particularly timely are the chapters entitled "Keeping Faith in War Time," "Uniting This Chaotic World," "When the Soul Caves In," and "Things That Remain." But there is a fine mingling of the timely and the timeless in these forty abbreviated sermons, for there is a continued emphasis on the supporting faith which the Christian religion can offer.

This book is divided into ten sections of four addresses each. The opening chapters deal with Jesus: his devotion, his candor, his courageous leadership, and his significance as fisherman, healer, teacher, and shepherd. Next is a group of sermons on victorious living, including a very discerning treatment of "Our Moral Perplexities." The four chapters on the discovery of God are especially helpful and suggestive, as also are those in the section entitled, "Obeying the Highest." One of the most original interpretations of the parable of the Wise and Foolish Virgins that this reviewer has seen appears under the caption, "The Spiritual Adolescent." There are also illuminating chapters on prayer and the inner life.

These addresses should appeal both to those within the church and also to those outside of organized religion who seek a more victorious life. The author gives us good news, not good advice, and his preaching is in the indicative mood.

Dr. Stamm is minister of the Clinton Avenue Church (Methodist-Congregational) of Brooklyn, N. Y., and has for nearly ten years conducted the Sunday radio program, "Highlights of the Bible."

J. C. P.

**52 Sermon Trails for Boys and Girls** by Carl S. Weist. Harper & Brothers. 161 pages. \$1.50.

The author has given us one of the best books on children's sermons that has come to hand. They are Biblical, ethical, biographical, and historical. They are easy to tell, and interesting to read. Where a minister or leader works with children, he will find this book speaks in the language of children in a very helpful way. The author is pastor of the Mount Vernon Community Church and is also the author of "50 Sermon-Talks for Boys and Girls."

T. B. R.

**This Is the Victory** by Leslie D. Weatherhead. Abingdon-Cokesbury Press. 176 pages. \$2.00.

This book comes from bomb-scarred London, written by the pastor of the City Temple. The Temple, itself, has been well nigh demolished. One might expect to find in it severe denunciations of a cruel and inhuman enemy but the discussion keeps, instead, to much higher values. The author believes that Britain is entitled to victory in the present war but he knows that religious faith is greater than nationalism and if his land is defeated, he reasons, it does not mean the end of God. Here he thinks is a vital difference between England and Germany. The British Christian has a God above his nation while "where the Nazi mental infiltration is complete, the state is God and the Fuehrer is divine. Should

such a state be beaten, God for the German Nazi is dead."

His analysis of the situation with the emphasis on the spiritual is heartening even to the reader of the book. "This is not the church's darkest hour," he reasons. She has gone through this thing before and probably will again. It is not that which happens to us that matters most but our reactions to the things which happen to us.

In one of the chapters he quotes a verse from Francis Quarles which may well express the conclusion of the entire volume.

"My soul, sit thou a patient looker-on, Judge not the play before the play is done,

Her plot hath many changes every day

Speaks a new scene; the last act crowns the play."

W. H. L.

**They Preached Liberty** by Franklin P. Cole. Fleming H. Revell Company. 174 pages. \$1.50.

An anthology such as this is almost inevitable in days of national defense bringing its patriotic challenge and the author does the church and the nation a good turn by compiling it. The material is confined to the expressions of the Revolutionary War period. The preachers of this period believed in liberty, both civil and religious, and believed in organized resistance to evil. The book opens with biographical sketches of Jonathan Mayhew, Samuel Cooper and Jonas Clark and then presents quotations of the clergymen of the period in ten well defined areas.

Let Samuel Cooper speak for all: "Peace, peace, we ardently wish; but not upon terms dishonorable to ourselves or dangerous to our liberties; and our enemies seem not yet prepared to allow it upon any other. At present the voice of Providence, the call of our still invaded country and the cry of every thing dear to us, all unite to rouse us to prosecute the war with renewed vigor."

Such is the spiritual heritage of the Revolutionary period.

W. H. L.

**His Cross and Ours** by Joseph Fort Newton. Harper & Brothers. 157 pages. \$1.50.

This book was written especially for the Lenten season of 1941 at the request of the presiding bishop of the Episcopal church. The author, of course, is one of the best-known clergymen in the United States and Great Britain. His spiritual hegira has led him into various pulpits including that of London's City Temple. His little book of prayers, *Altar Stairs*, has had a sale around the world. His syndicated daily articles in the newspapers are read by millions. A mystic, a student, always expounding the possibilities of the Christian faith, Joseph Fort Newton for almost the last score of years has been an Episcopal rector, though his ministry is never confined by any denominational boundary.

This volume presents eight meditations on the cross, the longest dealing with the seven words from the cross. They are full of suggestions, throwing off the lights and flashes that have come to the mind of the author. Possibly the most valuable chapter is the last, "Bearing Our Cross." Original

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prayers by the author are found at the end of each chapter. The book abounds in footnotes which are well worth reading, especially the long footnote on pages 151 and 152 which summarizes those books of devotion the author has found most valuable. Altogether this little Lenten volume is a gem which will attract and reward many, both clergy and laity, to whom Lent is always a time for searching and finding in the realm of the spiritual.

F. F.

**George W. Truett** by P. W. James. The Macmillan Company. 277 pages. \$1.00.

This is a reprint of the biography of Dr. Truett by his son-in-law. The unusual demand for the volume has made possible the issuance in the low priced edition. This is almost without precedent among modern religious biographies.

W. H. L.

### The Bible

**Women of the Bible** by H. V. Morton. Dodd, Mead & Company. 204 pages. \$2.00.

Millions of readers who have enjoyed H. V. Morton's travel books will find in his latest effort in the field of biography more hours of pure delight.

In *Women of the Bible*, the author has selected twenty-three characters from the greatest storehouse of biography, the Bible; these are personalities of importance and interest. There is Eve, the mother of mankind, "well favored" Rachel, the female Judas, Delilah, Lot's wife, and many others including Mary Magdalene in the New Testament. This reviewer is glad that Mr. Morton found it in his heart to depart from the traditional view of Mary of Magdala, as a penitent weeping for her sins, and portrayed her instead as "one of the most faithful and beautiful characters in the Bible." Another well-drawn portrait is that of Abigail. Her story is told with simplicity and sympathy; she emerges as flesh and blood, recreated against the ancient world in which she lived, when the author translates this character to the problems of contemporary life.

Morton presents these Bible women as real persons and not merely historical characters; they might be living now. He has restored them with reverence, kindly humor, understanding, and with respect for historical accuracy, at the same time interpreting their significance for us today. The enduring factors of human nature are skillfully brought forth. Customs and codes of Bible times are faithfully described. Mr. Morton's familiarity with the land where these women lived adds color.

Through the pages of H. V. Morton's *Women of the Bible* peer human faces, with their hope and fear, joy and sorrow, tragedy and triumph. These historic women live again!

H. L. H. P.

**What God Says**, by Joseph Addison Richards. Fleming H. Revell Company. 96 pages. Price \$1.00.

According to the Foreword, the material of this book was the work of a nationally-known advertising expert who, with a company of fellow Christians, copyrighted and sold it to a num-

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While this little volume will appeal chiefly to those who believe in the plenary inspiration of the Bible, anyone can find suggestive sermon germs here and there. After all, a preacher can learn not a little from the clarity and conciseness of the advertiser.

J. C. P.

**The Seventh Angel** by Berry Stewart Crebs, M. D. William B. Eerdman's Publishing Company. 193 pages. \$1.50.

This is an exposition of the Revelation of John. It presents the fruits of many years of careful study by the author, a layman. He refers to the other books of the Bible of a similar nature like Genesis, Daniel, Jeremiah, Zekeiah, Jude. He offers a stimulating approach. It is a verse-by-verse exposition and while we do not see anything very different from other books on Revelation we do see that the author has made diligent study and faithful application of his study of the Bible as a whole and any Christian who reads it will be a better informed Christian.

T. B. R.

### Worship

**Present Day Hymns and Why They Were Written** by John Barnes Pratt. A. S. Barnes & Company. 115 pages. \$1.00.

This little volume furnishes an almost necessary supplement to the many volumes of hymn stories now available. It limits its discussion to hymns of the past sixty years—all but two of those discussed had their birth in our own twentieth century. The volume is convincing, revealing that hymnology of our day compares favorably with other years. The hymns of Merrill, Tweedy, North, Benson and others compare in lyric quality and social appeal to those of Watts, Wesley, Heber and others of days gone by. In social vision, they probably stand above those of other eras.

With each hymn, there is the story of its origin. Most of these found their origin in the needs of the day rather than in spiritual ecstasy. Many were hymns written "for the occasion." This may mean that more study went into their preparation but no less consecration.

I suspect that there will be much preaching in the near future on the theme of modern hymns and that this little book will furnish the factual basis for many of the sermons. Every student of hymnology should have a copy on his shelves.

W. H. L.

**Hymns for Christian Worship.** The John Knox Press. 320 pages. 60 cents.

Though the contents of this book are primarily directed for Sunday school worship the book is equally valuable as a guide and hymn book for church worship. There are 319 hymns, followed by chants and responses, calls to worship, prayers, responses and scriptural selections. The hymns have



been well selected and have been divided into thirteen classifications. The indexing is as complete as in the major hymnals of the church. Many of the old hymns are here but the newer ones with social emphasis have not been neglected. One finds the names of Merrill, North, Gladden and other writers of social hymns among the pages.

It is a big value for the money.

**A Manual for Altar Guilds** by Carl F. Weidmann. Ernst Kaufmann. 64 pages. 50c.

The Liturgical Society of St. James is a movement within the Lutheran churches to reclaim liturgical values. Among its recommendations is one for altar guilds to be organized in the local churches. The members of these guilds make themselves responsible for the paraments of the chancel and altar, wash and iron the linens, cleanse the chalice, the paten and the other properties. This little booklet is supposed to give the guilds their instructions. It does more than that. It gives one of the best concise accounts of the worship facilities in the Lutheran churches that we have seen. It is of value to readers outside of Lutheranism because of the information it contains. The glossary of worship terms will be most helpful.

W. H. L.

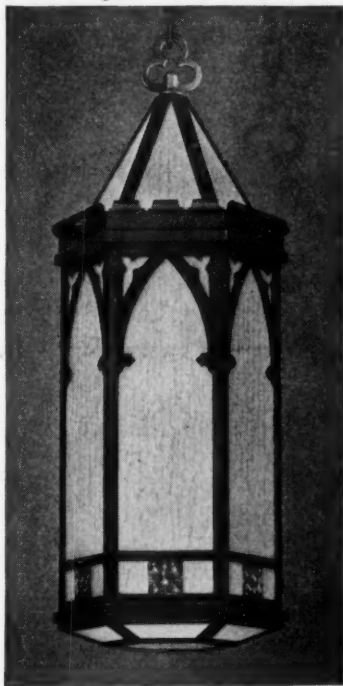
### Gifford Lectures

**The Nature and Destiny of Man—I. Human Nature** by Reinhold Niebuhr. Charles Scribner's Sons. 306 pages. \$2.75.

This book consists of the first half of Professor Niebuhr's Gifford Lectures delivered at the University of Edinburgh in April and May of 1939. This section of the lectures is a study of "Human Nature." The second volume which will be entitled "Human Destiny" will be published later this year and its contents were delivered as lectures after the outbreak of the war, in October, 1939. Dr. Niebuhr is only the fifth American who has been asked to speak on the world's most famous lectureship. His predecessors were William James who gave "The Varieties of Religious Experience," John Dewey, Josiah Royce and William E. Hocking.

These lectures proceed upon the conviction that there are resources in the Christian faith for an understanding of human nature which have been lost in modern culture. Man is a child of nature but he is also a spirit who stands outside of nature. Man is a child of God and is a sinner because he has rebelled against God. He is not living up to his high calling when he lives like a higher form of animal with an easy conscience. He should not treat evil lightly or believe too readily in his inevitable progress.

Niebuhr believes that modern philosophies do not do justice to human nature. Naturalism loses the individual because it does not view life in sufficient depth to comprehend the self-transcendent human spirit while idealism submerges man in the universality of reason. In romantic naturalism the individuality of the person is lost in the unique and self-justifying individuality of the social collective. In Nietzschean romanticism the individual is preserved, but in it becomes



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Modern man is characterized by an easy conscience. Naturalism and idealism think of human evil as due to a "cultural lag." But the Christian view of man insists that man while made in the "image of God" is evil because he will not acknowledge his dependence, accept his finiteness, and admit his insecurity.

Man has rebelled against God and tried to usurp his place. This is his sin. Man is proud and in his insecurity has a will to power. This expresses itself in greed. Toward man, this pride expresses itself as injustice. There is such a thing as original sin but there is also a *Justitia Originalis*. Thus the Christian view of man is saved from absolute pessimism.

Niebuhr stands at the crossways of human thought crying that modern scientific and philosophical estimates of human nature are too optimistic and unrealistic. These are certainly dreary days in the life of the world which buttress his contention and make it easier for him to argue his point. Whether one agrees with him or not this is a "must" book for the serious student of human nature.

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## TEACHING FOR SOCIAL CHANGE

J. Elmer Russell

Jesus taught us to pray, "Thy Kingdom come Thy will be done on earth as it is in heaven." It is very evident however that the will of God is nowhere being fully done and that in great areas of life it is not being done at all.

Long ago the prophet Micah saw that war is contrary to the will of God and in that conviction he looked forward to a time when men should beat their swords into plough shares, their spears into pruning hooks, when nation should not only no longer lift up sword against nation, but should actually learn war no more.

Uncounted millions, however, still act as if God had ordained that nations should always wage war. The minister as a teacher will try to help people to see that when and only when men do justice and love mercy is an enduring peace possible.

The prophet Amos saw that the economic and industrial wrongs of his day were contrary to the will of God. He said, "They know not to do right, saith the Lord, who store up violence and robbery in their palaces." And again, "Hear this word, ye King of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy."

Can there be any doubt that a social order where a few live in luxury while millions are on relief, is contrary to the will of God? Can a social order which so largely measures success even in colleges and the church by the bigness of the salary received be called Christian? No minister who is seeking to help the will of God to be done can be less of an educator for economic and social change than the prophets of Israel. From *The Minister As a Teacher*.

## GOD'S PLAN FOR A CHRISTIAN (An Outline)

E. Trumbull Lee

Pentecostal Sunday, June 1, 1941

*Filled unto all the fulness of God—Ephesians 3:19.*

This text is the culmination of the teachings in verses sixteen and nineteen inclusive. God's plan for a Christian is that he must be a good man overflowing in all the qualities of a



Paul F. Boller

Christian life and character.

1. THE OVERFLOW OF POWER. "Strengthened with power through the spirit, in the inner man . . . unto all the fulness of God."

2. THE OVERFLOW OF FAITH. "That Christ may dwell in your hearts by faith . . . unto all the fulness of God."

3. THE OVERFLOW OF KNOWLEDGE. "That ye may able to comprehend (to know) . . . the length, depth, and height . . . unto all the fulness of God."

4. THE OVERFLOW OF LOVE. "And to know the love of Christ which passeth knowledge . . . unto all the fulness of God."

How be filled with the fulness of God? Pray for it. The apostle did so. He says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ."

## THE SOUL: WHAT ARE ITS POSSIBILITIES?

A Sermon Outline

*Thou hast crowned him with glory and honor—Psalm 8:5.*

We are not so much concerned with defining what the soul is or its origin or its capacity for evil as with its possibilities for good. This, we believe, is

the Christian approach since, when Jesus was on earth, he was constantly seeing possibilities of better things in the lives of the people he met every day. How has God crowned the soul of man with possibilities of glory and honor?

1. In his capacity to see and enjoy the good, true and beautiful. Robert L. Stevenson: "The world is so full of a number of things, I am sure we ought all to be happy as kings."

2. In his capacity to face and meet adverse circumstances with courage and heroism. Only of a human soul could it be said: "Turn every trouble into an adventure."

3. In his capacity of achievements—especially his work. A character in a certain novel said: "It seems to me that no work is really worth doing at all unless it has a beautiful rainbow dream at its heart."

4. In his capacity for love and goodwill. Turn to your Bible and read again the words of Ruth to Naomi, the story of David and Jonathan, the love of Ruth and Boaz for each other and the parable of the Good Samaritan.

5. In his capacity for a great religious faith. II Timothy 4:7—"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."

These are our possibilities! Shall we not make them more than possibilities? Let each of us make them glowing realities so that God may crown us with glory and honor.

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6. "Missionary Objectives"—Acts 1:8 (A Christian world).



**Tennyson**

My chief desire is a new vision of God.

\* \* \*

**Gautama Buddha**

Hatred does not cease by hatred; hatred ceases by love.

\* \* \*

**Edgar T. Welch**

How essential it is that our part in life's symphony be harmonized by the master musician so that it may be only for the glory of God.

\* \* \*

**Charles A. Ellwood**

The church should become "Jesus Christ alive in the world today."

\* \* \*

**Oliver Wendell Holmes**

It is faith in something which makes life worth living.

\* \* \*

**Llion T. Jones**

Save us from the false hope that we can make wrong work where others have failed.

\* \* \*

**Carrie Chapman Catt**

The cure of boredom is made up of ten rules: go out among the people and perform one kind act, ten times.

\* \* \*

**Emerson**

Everyone takes care that his neighbor does not cheat him. But there comes a time when he takes care that he does not cheat his neighbor. Then all goes well and he has changed his market cart to a chariot of the sun.

**A RECIPE FOR BEING MISERABLE****Charles Kingsley**

Think much about yourself, about what you like, what you want, what respect people ought to pay you, and what people think of you.

**A TEACHER'S PRAYER**

(From Westminster Uniform Lesson Teacher)

"For thoughtlessness toward those we love,

In homes, at school, and all around,  
We pray forgiveness, Father.  
For selfishness in use of time,  
For pleasures bought at others' cost,  
We seek Thy pardon, Father.  
For comfort in the midst of need,  
For crosses placed on others' backs,  
For carefree hearts while millions starve  
And other millions age beneath their loads.

Forgive Thy sinful children, God.  
Touch Thy sinful children, God.  
Touch Thou our hearts to share  
The suffering that our neighbors bear,  
And make us restless and alert  
To be Thy messengers of love,  
That we, like Christ, may find our joy  
In serving children of our God. Amen."

**WAYSIDE PULPIT**

The best ship on the sea of life is  
(Turn to next page)



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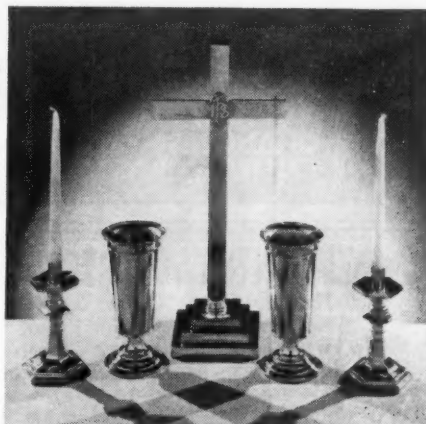
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# Meet My Friend, Sky Pilot

*A Junior Sermon by Arthur L. Rice\**

I HAVE a friend whom I would like you to know, but he lives far away. "Bring him to me," do you say? Sorry, but that cannot be done. If you are ever to become acquainted you must go to him.

I well remember our first meeting. I was climbing up a jagged mountain slope, more than two miles above sea level, when I was gladdened by the sight of my now flower friend. Polemonium, or Sky Pilot, is his name, and he lives only on very high mountain slopes, thousands of feet above the sea.

He cannot come to you. Even if one were to pick the blooms they would wither too soon to be of value, and true lovers of the mountains would never think of destroying this lovely friend.

"Take a picture," you might suggest.

In these days of color photography we can indeed share many lovely things in this way, but not the Sky Pilot. A good friend of mine who tried it told me that our present color films utterly fail to capture Polemonium's lovely blue.

So there is no other way. If you would meet my friend you must go to him, must toil and struggle up the long climb to the lovely height where he is

found.

So many things in life are like this. Your teachers are always saying, "Come on up. Here are interesting facts and stories, problems in arithmetic, skills which will enable you to enjoy the beauty of art and music. Come on up, and I will introduce you."

"Can't you bring them down to me?"

"No, I cannot. But come up. Waiting for you are all sorts of wonderful things. Come up."

Parents are saying, "Come on up." Teachers in Sunday school, friends, all who want us to be loving, unselfish, and brave. God too is calling, "Come on up."

All these good friends urge us on. They tell us it is worth while to climb. We must trust their word, for they have gone farther on the road than we. We believe them, but we can see for ourselves only when we decide to use the good strength God has given us, and struggle onward and upward.

Some day I hope you may meet my friend, Sky Pilot, the lovely blue flower of the mountain peaks, but you will surely need to come to the place where he grows. And there are ever so many lovely and beautiful things in life which can only be reached as we work, and climb, and struggle upward to the heights where they wait to reward our coming.

\*Minister, First Congregational Church, Tulare, California.

## Sermon Scrap Book

(From page 571)

friend-ship.

\* \* \*

Be the man your boy thinks you are.

\* \* \*

It is well to let a little sunshine out as well as in.

\* \* \*

To get nowhere: follow the crowd.

## A PRAYER

Llion T. Jones

We praise Thee, O Lord, for the wonderful world with its many forces which do our bidding. But we lament the inability of men to keep pace with their own inventions and discoveries. Make us better men, we pray, and make effective all efforts to improve human nature before our tools destroy us. For Christ's sake. Amen.

Elizabeth Barret Browning

A poor man served by thee shall make thee rich,

A sick man helped by thee shall make thee strong;  
Thou shalt be served thyself by every sense  
Of service which thou renderest.

## "HERE AM I—SEND SOMEBODY ELSE"

Here is a man who is outwardly as respectable as Bunker Hill Monument. He works hard to support his family and then gives all his spare time to sport, recreation, social diversion. He wants his children to brush their teeth regularly and eat the proper percentage of the right vitamins and go to dancing school. He feels that those habits make for health and good manners. Their religious nurture he leaves to chance; it "just grows," any which way, as Topsy did.

When Sunday comes this man never gives a thought to any place of worship. His eyes are on the ground and he never looks up. When the call comes for unselfish service and a voice from the unseen says, "Whom shall I

send? Who will go for us?" he answers promptly, "Here am I—send somebody else." From *Being Made Over* by Charles R. Brown; Harper & Brothers Publishers.

### SPEAKING PLAINLY

A man came to Jesus and said, "Lord, I will follow thee, but first let me go and bury my father." One would suppose that in those difficult days Jesus would have been glad to have anyone follow him. A scribe who belonged to the upper class, he might have thought, would be better than a dozen smelly fishermen. But in that day when the world was tumbling down about his head as it is tumbling down now, he painted no rosy picture—held out no false hopes. "Foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." It wasn't easy for him to say that, but if a man were going to be his disciple, he had to be the kind of man who could stand and take it and come up smiling. From *Good News for Bad Times* by Frederick Keller Stamm; Harper & Brothers.

### LET GOODNESS BE GOOD

Goodness is not the easy, lukewarm thing we have painted it to be, which offends every person who has vitality. It is rather *adventurous, attractive, dynamic*. It is a hard peak to climb; it is no foothill. It requires sacrifice and all the vitality one has. And even then, we shall never scale the peak, but only arrive at heights from which we can get sudden thrilling glimpses of its splendor. Let goodness be good. From *The Springs of Creative Living* by Rollo May; Abingdon-Cokesbury Press.

### "WHERE IS NOW THY GOD?"

If we love one another, God dwelleth in us—I John 4:7-12. Everywhere the devout are asking where God is—in a world like ours. It is an old, old question. The mocking have asked it in derision: "Where is now thy God?" The disheartened have asked it in perplexity, "Where is now my God?"

No one answer is enough, nor any answer easy. But John knew this: Wherever love is, there God is. Where the sorrowing mourn their dead in loving tenderness; where parents say goodbye to their children to save them; where affection watches the imperilled, there God is.

Wherever an ethical good-will mourns man's inhumanity to man and plans, beyond moral chaos, for a kind and righteous world; wherever broken hearts and lives cry, "Father, forgive them, they know not what they do," there God is. Wherever the estranged

pray for reconciliation; wherever the hurt refuse to hate and compassion forgets enmities, there God is. We do not need to search the skies for God. He is nearer than that: "If we love one another God dwelleth in us." From *The Fellowship of Prayer*; Issue by Gaius Glenn Atkins; The Commission on Evangelism and Devotional Life.

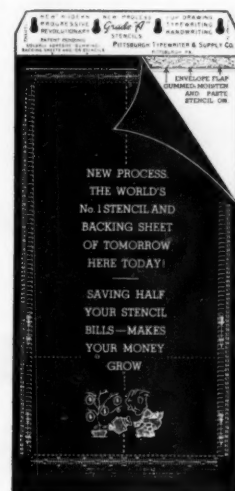
### "LIVING IN EXPECTATION"

An old negro woman was once questioned as to the whereabouts of her dead husband. She replied, "I hope he is whar I 'spec' he ain't!" Too much of our Christian hope is like that. We hope for peace on earth but we do not really expect it. We hope for better relations between races and classes of people, but we do not really see how it can come about. We wish that we ourselves could be finer—purer in thought, more courageous in upholding our Christian ideals—but it seems too much honestly to believe possible.

Thousands in Jesus' own country were hoping for a Messiah when Jesus was born into the world. But they didn't recognize their Saviour when he came to them. Only a few, like the saintly Anne in the temple, "were living in expectation." But it is because of these few that the world moves ahead. Jesus Christ works wonders in this world through lives that face themselves and the world with hope. From *Follow Me*; Issue by Ganse Little; The Westminster Press.

### NEW IDEA SAVES PREACHERS MONEY

The Pittsburgh Typewriter & Supply Company has found a way to provide ministers with first class stencils for duplicating and, at the same time save them money. The idea is to have the backing sheets and stencils wrapped separately. When one is to be used it is a simple matter to attach the stencil to the gummed strip which is on the backing sheet.



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## The Display of Christian and National Flags

WE have received requests from readers to amplify the information in the March issue of **Church Management** regarding the proper display of the United States and the Christian flags. Some correspondents are insisting that the Christian flag should, in every instance, have preference over the national emblems; others put the emphasis on the other side. The matter is confusing as we should expect in a nation which has no clear line distinction between church and state.

First of all, we understand that there is a recognized national emblem. The War Department has issued regulations to govern its display. But there is no authorized church flag. The so-called Christian flags have no such authority. The Episcopal church have officially adopted an emblem but we know of no other denomination which has officially adopted a flag. Any design which may be adopted is official only through the strength of usage. A denomination can hardly issue instructions for the displaying of an emblem which it has not officially recognized. Of course there is no single organization in the United

States which can make any emblem official for all the churches.

There is a naval pennant which has been used on ships while religious services are in progress. The custom has been, when this pennant is used to hoist it above the stars and stripes. From this one might reason that a flag dedicated to God should always have pref-

erence over the national flag. But the difficulty is to find any official sanctioning of the emblem as having this significance.

The reasonable thing to do, it seems to this journal, is to recognize the instructions issued by the war department and adjust the religious emblem to those orders. The religious enthusiast may feel that this is putting nation above God but he is handicapped in his effort to prove the authority of the emblem. He would not have this same difficulty with the cross as an emblem as that has the sanction of centuries of usage.

The ruling of the war department is as follows:

"When carried in a procession with another flag or flags, the flag of the United States of America should be either on the marching right, i. e., the flag's own right, or when there is a line of other flags, the flag of the United States of America may be in front of the center of that line.

"When displayed with another flag against a wall from crossed staffs, the flag of the United States should be on the right, the flag's own right, and its staff should be in front of the staff of the other flag.

"When a number of flags of States or cities or pennants of societies are grouped and displayed from staffs with the flag of the United States of America, the latter should be at the center or at the highest point of the group.

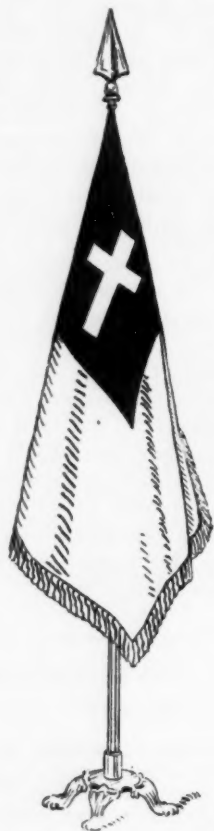
"When flags of States or cities or pennants of societies are flown on the same halyard with the flag of the United States of America, the latter should always be at the peak.

"When displayed either horizontally or vertically against a wall, the union should be uppermost and to the flag's own right, i. e., to the observer's left. When displayed in a window it should be displayed the same way, that is with the union or blue field to the left of the observer in the street.

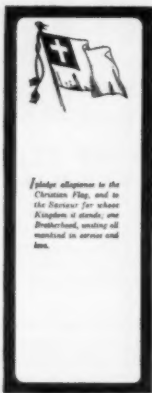
"When displayed over the middle of the street, the flag should be suspended vertically with the union to the north in an east and west street or to the east in a north and south street.

"When used to cover a casket, the

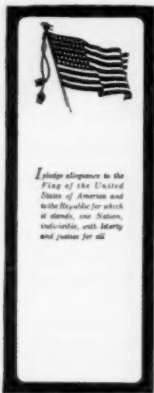
(Turn to page 576)



### FLAG BOOKMARKS



No. 114



No. 115

Loyalty to Country and Church is being stressed in practically all organizations at this time. These two new bookmarks will help greatly. They are made of pure white celluloid, 5x1 3/4 inches in size, with round corners. No. 115 contains a picture of the Flag of the United States of America in natural colors and the Pledge to this Flag. No. 114 contains a picture of the Christian Flag in natural colors and the pledge to the Christian Flag. Suitable for bookmarks, pocket pieces, awards and prizes.

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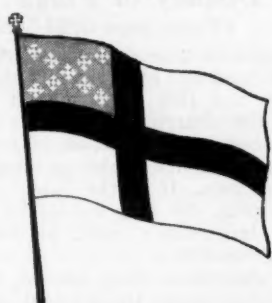
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Above: Generally Accepted Church or Christian Flag.

At right: The Universal Christian Flag designed by Charles Gearing.





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## Dedication of Christian and National Flags

**I**F your church is installing, at the present, church and national emblems, they should be properly dedicated to their purpose. We have from time to time published services of dedication. We are adding to these this month a service arranged by John Alexander Hayes and used by him in the dedicatory service at the First Presbyterian Church, Red Bank, New Jersey.

If the special music is to be built around the theme of "God and Patriotism," we would suggest for the choir, "Anthem of Democracy" by J. H. Matthews,\* "O Lord God of Hosts, Strengthen and Guide this Nation" by Gaul,† and "Recessional" by H. A. Matthews.‡

### DEDICATION SERVICE

**ALL:** In the Name of the Father and of the Son, and of the Holy Spirit. Amen.

**Pastor.** To the Glory of God and our spiritual enrichment.

**Congregation:** To Thee, we dedicate these flags.

**Pastor:** That all who enter this House of God may be reminded of the atoning life and death of our Lord Jesus Christ.

**Congregation:** To Thee, we dedicate this Church Flag.

**Pastor:** That all who worship here may be reminded of the religious freedom and tolerance for which it stands.

**Congregation:** To Thee, we dedicate this American Flag.

**Pastor:** As a visible emblem that we serve Him who said, "Follow me."

**Congregation:** To Thee, we dedicate this Church Flag.

**Pastor:** That it may always bring to our minds the watchful Providence of the God who guards the country for

which it stands.

**Congregation:** To Thee, we dedicate this American Flag.

**Pastor:** That its presence here may help to keep us close to Him in whom alone we have hope of life and happiness.

**Congregation:** To Thee, we dedicate this Church Flag.

**Pastor:** That constantly we may thank God for the sacrificial service of those who endured hardship and suffering to bring it into being.

**Congregation:** To Thee, we dedicate this American Flag.

**Pastor:** That silently side by side during each service, they may remind us of our duty to God and Country, of the love of our Saviour and of the freedom of our nation.

**Congregation:** To Thee, we dedicate these flags.

### DEDICATION PRAYER

**Salute to the Church Flag:** "I pledge allegiance to my flag and to the Saviour for whose kingdom it stands; one brotherhood uniting all mankind in service and love."

**Congregation sings:**

"Our fathers' God, to Thee

Author of Liberty,

To Thee we sing:

Long may our land be bright

With freedom's holy light;

Protect us by Thy might;

Great God, our King."

**Salute to the American Flag:** "I pledge allegiance to my flag and to the Republic for which it stands; One nation, indivisible, with liberty and justice for all."

**Congregation sings:**

"My native country, thee,

Land of the noble free,

Thy name I love;

I love thy rocks and rills,

Thy woods and templed hills;

My heart with rapture thrills

Like that above."

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**DIRECTORY for 1941-42**

**To Be Published July 1, 1941**

● **STUDY THEME: Worship.** A twelve months' reading course on this vital theme prepared by Dr. Albert W. Palmer, Chicago Theological Seminary.

● **SERMON OUTLINES** for the year July, 1941, through June, 1942. These outlines have been prepared by Thomas H. Warner, whose work in last year's Directory has been so generally applauded.

● **WORKING TOOLS FOR THE MINISTER.** William H. Leach, Editor of *Church Management*, contributes a discussion of the organization of the minister's study and office, including proper filing, etc.

● **RELIGIOUS CENSUS OF 1936.** A digest of the Federal Religious Census of 1936, including thumbnail sketches of more than 200 denominations. This is a volume by itself.

● **BUILDING SOCIAL SECURITY THROUGH LIFE INSURANCE.** Robert Cashman has prepared this extended study in the minister's methods of guaranteeing himself social security.

● **LITURGICAL CALENDAR FOR THE YEAR.** Meaning of the special days and how they may be woven into your church program. The section includes a glossary of worship terms.

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### Display of Flags

(From page 574)

flag should be placed so that the union is at the head and over the left shoulder.

"When the flag is displayed in the body of the church, it should be from a staff placed in the position of honor at the congregation's right as they face the clergyman. If in the chancel or on the platform, the flag should be placed on the clergyman's right as he faces the congregation.

"The American flag should not be permitted to touch the ground, or trail in the water and it should not be used as drapery or as decoration, where bunting of red, white and blue is in order. When the flag is in such condition that it is no longer a fit emblem for display, it should be privately burned.

"The complete flag circular of the War Department can be obtained by writing to the Adjutant General's office, Washington."

### PEOPLE WHO ARE

Sir Norman Angell once introduced a friend, Harold Wright, in this fashion: "This is Harold. He doesn't do anything. He just is." There are many people to whom that might be the highest tribute. Beyond what they do, they are. Indeed such is a real part of the impression which Jesus makes on the world. The lasting amazement is caused by people who are. Such quality of spirit makes itself felt in the very atmosphere. Someone has truly said, "It ought to be as impossible to forget that there is a Christian in the house as it is to forget that there is a boy of ten in it." That is a hard test. But Christianity has endured in part because there are multitudes of people who do just that—make it impossible to forget that there is a Christian in midst. From *The Acts of the Apostles* by Halford E. Luccock; Willett, Clark & Company.

### Religion and Freedom

(From page 561)

sprung out of the last war, had made some headway, but alas! not enough; the forces which make for destruction move more quickly. While we were discussing the preliminaries of common action the storm broke. It may be that in the slow providence of God, out of this war will come a further advance towards effective Christian unity. At least we may claim that the tribulations of these times are teaching us one lesson which we must take to heart. The freedom of men is closely bound up with the influence of the fundamental Christian ideas. One of the safeguards of peace and probably the most effective would be the existence of a united Christian Church, united in freedom, allowing many differences of expression and worship but one in the service of God and man.

### CATHOLIC PRAYER GETS WIDE DISTRIBUTION

A Catholic movement which seems to be expanding rapidly is known as "The Apostolate to Assist the Dying non-Catholic." The work of the apostolate consists of trying to get a little prayer into hands of as many non-Catholics as possible. The prayer which is appended here is a splendid one and it is beautifully printed on hand-tinted cards which are most pleasing. While the leaflet which describes the movement bears the proper Catholic imprimatur the card itself is free from any such endorsement and one who may be prejudiced toward the Catholic Church may have no hesitancy in using it.

No priestly ministry is necessary. The sick person is urged to read the prayer seriously and thoughtfully. If he is too ill it may be read by his nurse or a member of his family. The program itself is evidence of an inclusive religious vision which is most pleasing.

The little circular which we have was

#### MY DAILY PRAYER

I believe in one God. I believe that God rewards the good, and punishes the wicked.

I believe that in God there are three Divine Persons—God the Father, God the Son, and God the Holy Ghost.

I believe that God the Son became Man, without ceasing to be God. I believe that He is my Lord and my Saviour, the Redeemer of the human race, that He died on the Cross for the salvation of all men, that He died also for me.

I believe, on God's authority, everything that He has taught and revealed.

O my God, give me strong faith. O my God, help me to believe with lively faith.

O my God, Who art all-good and all-merciful, I sincerely hope to be saved. Help me to do all that is necessary for my salvation.

I have committed many sins in my life, but now I turn away from them, and hate them. I am sorry, truly sorry for all of them, because I have offended Thee, my God, Who art all-good, all-perfect, all-holy, all-merciful and kind, and Who died on the Cross for me.

I love Thee, O my God, with all my heart. Please forgive me for having offended Thee.

I promise, O God, that with Thy help I will never offend Thee again. MY GOD, HAVE MERCY ON ME.

written by Sister Mary Clare of the Sisters of Notre Dame, Cleveland. It carries a line which says: "Many Protestant ministers use it in their church services as well as in their ministrations to the dying. The card is printed in thirteen different languages and, also, issued in the braille for the blind."

### STEWARDSHIP BOOKLETS SOUGHT

The United Promotion Committee of the Presbyterian General Council is offering an honorarium for leaflet manuscripts which may be used for the popular promotion of stewardship, church support, benevolence, etc. It states that the following requirements must be observed:

1. Manuscripts must be prepared on some popular phase of stewardship, the church, or its benevolence program. They must contain not more than 600 words.
2. All manuscripts entered are to become the property of the Every Member Canvass Department of the General Council.
3. Awards offered are: first, twenty dollars; second, fifteen dollars; third, ten dollars; fourth, five one dollar recognition awards.
4. Any person is eligible to submit manuscripts except employed representatives of the General Assembly, its boards and agencies.
5. The title to the contribution, together with the author's name, address and position in the church, must be written on a separate sheet of paper and clipped to the manuscript.
6. The judges will be the members of the United Promotion Committee's Standing Committee on Every Member Canvass.
7. The final date for manuscripts to be considered eligible will be midnight, June 30, 1941.
8. Awards will be announced in the September, 1941 issue of the magazine, Everyone.
9. All contributions are to be addressed to Every Member Canvass, Committee on United Promotion, 156 Fifth Avenue, New York, New York.

### STAR LIGHT

The stars have pierced the darkness  
Of a million miles or more  
To shine right through the opening  
Of my chamber door!

So far do blessings come to me  
Across the long, long years;  
I'm what I am because of all  
Time's laughter and its tears.  
Leroy M. Whitney,  
Kalamazoo, Michigan.



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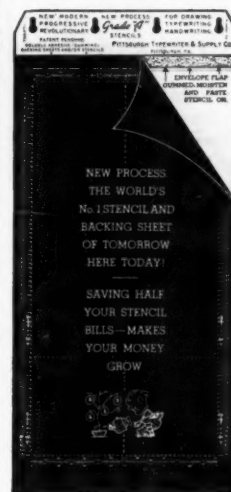
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## Ministers' Vacation Exchange



**T**HIS issue brings to an end the "Ministers' Vacation Exchange" for 1941. We hope that many of our friends and subscribers have been able to plan pleasant and profitable vacations through its use. Next year we shall be back again with a similar service. Watch for the announcement in the February, 1942 issue.

**West Palm Beach, Florida.** For month of August will exchange pulpit, manse and small honorarium with Presbyterian pastor located within 100 miles of Montreat, North Carolina, or Massanetta Springs, Virginia, or will supply all or part of August in any church in either of these localities. **Archie C. Ray, Memorial Presbyterian Church, West Palm Beach, Florida.**

**Goshen, Indiana.** Evangelical and Reformed Church. Located twenty-five miles from Winona Lake home of famous Bible conferences, 130 miles from Chicago, sixty miles from Lake Michigan. Many small lakes for good fishing. Wish to exchange pulpit and parsonage for either July or August with minister near Washington, D.C. One service a Sunday. **C. E. Sitler, 309 East Jefferson Street, Goshen, Indiana.**

**Will supply.** Baptist minister, serving church of 900 members, will supply in any pulpit during August for the use of parsonage. Prefer Western or New England States, but will consider any location for summer supply during August in exchange for parsonage use. **Arthur W. Rich, Jr., Fairmount Avenue Baptist Church, Richmond, Virginia.**

**United Presbyterian Church, Northeast Philadelphia.** Excellent six-room stone parsonage, connected with the church. Prefer couple or small family. In the heart of historic country—Valley Forge, Washington Crossing, Independence Hall. Not far from Washington, New York and Atlantic City. Only one service. Would exchange for July or August. **T. M. Anderson, 101 West Tioga Street, Philadelphia, Pennsylvania.**

**Will supply.** Young minister with small family will be glad to supply almost anywhere in exchange for use of parsonage. Would prefer Wisconsin or New England—but am willing to consider any place suitable for small family. **T. M. Anderson, 101 West Tioga Street, Philadelphia, Pennsylvania.**

**Will supply.** Colored minister now pastoring in town of 65,000 will supply pulpit of white church during month of August. Experienced in this type of service. Methodist. **C. Wesley Gordon, St. James A. M. E. Church, 118 Lynn Street, Covington, Kentucky.**

**Vassar, Michigan.** Presbyterian minister will exchange pulpit and manse for a month in July and August. Prefer some place near Minneapolis, Minnesota. **Milo N. Wood, Vassar, Michigan.**

**Supply wanted in Nova Scotia.** United Church of Canada, Annapolis Royal, Nova Scotia. Historic and beautiful town in the famous Annapolis valley desires a minister to occupy its parsonage and carry on its church work for the month of August. No remuneration. Any minister wishing to vacation in Nova Scotia under such arrangement communicate with **Rev. G. Cameron Quigley, Annapolis Royal, Nova Scotia.**

**Sycamore, Illinois.** Federated church. Four hundred members. County seat sixty miles west of Chicago. Would like to exchange with someone along the Atlantic seaboard. No services during July and August so the only pastoral work required would be an occasional wedding or funeral. **H. L. Michael, Sycamore, Illinois.**

**Will supply.** Congregational minister serving a church of 500 members will supply any church near Columbia University in New York City for five or six Sundays during July and August for use of parsonage. Or will supply a church in Denver, Colorado, on the same terms. **W. W. Witt, 1413 West 18th Street, Sioux City, Iowa.**

**Norfolk, Virginia.** Pulpit and manse to exchange for five Sundays in August in west, New England or Florida. Or will supply for use of manse. **I. M. McKnight, 310 Hardy Avenue, Norfolk, Virginia.**

**Will supply.** Presbyterian minister is available for supply during the month of August. **Claude McIntosh, First Presbyterian Church, Marlborough, New York.**

**Will supply in San Francisco area.** Would like opportunity to preach second, third and fourth Sundays in August. **Edward L. Wittemore, First Presbyterian Church, Lima, New York.**

**Jackson, Michigan.** University of

Chicago Divinity School man, 32 years old, pastor of broadcasting church of 850 members, desires to supply any Protestant denomination during August in return for use of parsonage or furnished cottage directly on Middle Atlantic coast or in Colorado. Exchanges may use Jackson parsonage, no preaching. Near University of Michigan, Detroit, Vacationland. John G. Koehler, 712 Woodfield Drive, Jackson, Michigan.

**Supply wanted.** First Baptist Church, Trenton, New Jersey. Seven hundred members. Use of parsonage in exchange for supply for the month of August and the first Sunday in September. Trenton is fifty-six miles from New York City, seventy-five miles from Atlantic City and forty miles from Asbury Park and the Ocean Grove Camp Meetings. Only one service on Sunday. No services during the week. M. G. Perry, 637 Monmouth Street, Trenton, New Jersey.

**Will supply.** Pastor of Presbyterian church of over 1100 members. Will supply pulpit of church of any denomination, for free use of manse or parsonage during month of August. Florida, east of Gulf Coast, or far West preferred. W. L. Ritter, 1123 Fourteenth Avenue, Altoona, Pennsylvania.

**Aberdeen, Washington.** Methodist. Town of 23,000 population. Located 21 miles from the Pacific Ocean, accessible to Mt. Rainier and Paradise Valley, near Olympic National Park, mountains and beautiful lake region. Plenty of opportunity for excellent fishing, swimming, excursions. Large brick church, excellent eight-room, well furnished parsonage in the residential district. Will exchange with minister of own or congenial denomination in New England for summer for use of parsonage. One service on Sunday. Prefer couple or small family. R. A. Anderson, 115 East Second Street, Aberdeen, Washington.

**Exchange or supply.** Presbyterian minister, age 32, salary \$1,900.00, would exchange or supply for use of parsonage during July or August with minister in Eastern Canada or Northern New England. Very comfortable home in town of 20,000, forty miles from Atlantic City and other coastal resorts, thirty-five miles from Philadelphia. One service each Sunday. References exchanged. John W. Hutchinson, 107 West Commerce Street, Bridgeton, New Jersey.

**Supply or exchange.** Any denomination. Methodist, thirty-five, with two daughters ten and fourteen. Recently moved here from city church in Philadelphia. West or southwest preferred. Have modern parsonage eighteen miles from border. Stuart A. Parvin, Rolla, North Dakota.

**Presbyterian, (U.S.A.), Arlington, Virginia.** Historic city, across the Potomac from the nation's capital. Six-room house. Will exchange manse and pulpit or manse alone. Prefer New York and New England. Walter F. Wolf, 3813 South Ninth Street, Arlington, Virginia.

**Homer, Michigan, Presbyterian.** Will exchange manse for the month of August. Modern home. Southern Michigan. Population of 1,100. Good fishing, plenty of lakes. Fifty miles from Ann Arbor, ninety miles from Detroit. No pastoral services required. Prefer southwestern Iowa. Would consider northern Kansas or eastern Nebraska. If exchange is not available will supply for use of your manse. LeRoy Cabage, Homer, Michigan.

**Will supply.** Methodist minister serving church of 380 members will supply church of any congenial denomination during July or August for the use of the parsonage. Prefer August. Wife and two boys, fifteen and eighteen. Prefer Nova Scotia or western United States. Roscoe S. Strivings, 25 East Main Street, Hancock, New York.

**Glenmont, Ohio.** Evangelical and Reformed. Small village midway between Columbus and Cleveland. Desire exchange with minister in New England—Vermont or New Hampshire preferred. Or Adirondack region. July or August. Fine vegetable and flower garden for your convenience. Modern parsonage. Ray Hartsough, Glenmont, Ohio.

**Will supply.** Bible professor desires use of parsonage, July and August, within commuting distance of Columbia University, in exchange for sound liberal preaching. Ivan Gerould Grimshaw, 16 Mapledell, Springfield, Massachusetts.

**Will supply.** Minister of Methodist Church, 700 members, would like to supply church in Maritime Provinces of Ontario for the month of August for the use of the manse. Correspondence invited. H. M. Hancock, 164 Main Street, Danbury, Connecticut.

**Park City, Utah.** A number of supplies have enjoyed this little city in the mountains. Again we offer you the use of the parsonage for the pulpit ministrations on Sunday morning. No exchange. We are a short day's drive from Yellowstone Park, thirty miles from Salt Lake City. You will enjoy the cool invigorating atmosphere. State what time you would prefer in July or August, also number in family. E. White, Community Church, Park City, Utah.

#### WHAT IS THE HOLY SPIRIT?

The holy spirit is the continued life of Jesus. "The Lord is that spirit." Wherever a man prays, or so much as wishes that he could wish to pray but cannot, there is the spirit. Or wherever a man dares for truth and goodness, or interrupts the day's business to tend a beaten neighbor on the roadside, or gives to little children cause to love him, or accepts a cross for love and conscience's sake, or resists a tyranny for man's sake, or goes about doing good, or checks pride, or greed, or harsh judgment—there is the continued life of Jesus, the holy spirit. From *The Hand of God* by Oswald W. S. McColl; Harpers and Brothers.



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## THEY SAY

Editor, *Church Management*:

I have followed the "They Say" letters to *Church Management* with mingled interest and regret. It has been a revelation to me that clergymen can be so far in abuse of one with whom they disagree. I am wondering just what the result would be if the laymen in their communities treated the pastoral services which are being offered in the same way that these clergymen treat the editorial services afforded through *Church Management*.

If ministers got the same treatment from the sinful laymen that they give the editor of the magazine we might expect their mail to bring communications such as these:

"Minister,  
"First Church,  
"City.

"Dear Sir:

"I found your little invitation in my door when I returned from shopping yesterday. I would much prefer that you direct your frothy efforts at somebody else. When I want religion I will go to some other clergyman for it.

"Mrs. Had Enough."

\* \* \*

"Minister,  
"Second Church,  
"Dear Sir:

"I have just received a notice from your treasurer that my account is in arrears. This is notice to discontinue all services to me and to forget any obligations I may have to you.

"Mr. Sore and Weary."

\* \* \*

"Minister,  
"Third Church,  
"City.  
"Dear Sir:

"I have just noticed that the church directory has me listed at 205 Spencer Avenue. Anybody who knows anything at all knows that my number on Spencer Street is 207. The postmaster has been embarrassed by your inefficiency which probably is deliberate. Please send me no further communications.

"Hardly Your Friend."

\* \* \*

"Minister,  
"Fourth Church,  
"New York City.  
"Mr. Preacher:

"Whoever told you you could preach? But you not alone insist on doing it but have the collection plates passed. I am through contributing.

"You Bet."

\* \* \*

So, as a simple preacher I am glad that my task is to preach to lay sinners who do not have the faculty to think up all of these nasty letters which seem to roll from the typewriters of the clergymen.

A Subscriber,  
Brooklyn, New York.

### GREAT ISSUE

Editor, *Church Management*:

It was a great issue this last time. I liked the article by Donald Duncan on "Men's Club" and found practical good in Elisha King's article, "Continuous Pastoral Evangelism."

E. F. Schottke,  
Blue Ash, Ohio.

### OUR ERROR

Editor, *Church Management*:

On page 503 of your May, 1941 issue of *Church Management* is printed a verse of "America," and one of "God Save the King," with a new third verse.

I think that the new verse is excellent. However, you have made one error. You said that the tune was our national anthem. In the early 1930's Congress passed a law making our national anthem "The Star Spangled Banner" by Francis Scott Key. The second verse, as you have it printed, is the British national anthem.

Miss Jane Minton,  
Middletown, Ohio.

### WELL, WELL

Editor, *Church Management*:

On March 19, 1941, the word of the Lord came to me and gave me understanding that Christ will come in power and glory after "2596 days."

Since the last week of Daniel 9 contains 2520 days (seven Jewish years of 360 days each), there must be seventy-six days from the day that God gave me the message until the anti-Christ enters the covenant that will usher in the final week. Mussolini will accordingly make an agreement with the Jews in Palestine on June 3, 1941, which will somehow purport to continue until April 27, 1948, the day the eternal King will come in power and glory. The rapture will take place before the Great Tribulation, which will begin November 14, 1944.

The above is true. It is also true that the Bible does not teach that no man will know the day or the hour of his appearing.

W. F. Tanner,  
Atlanta, Georgia.

### OVERTONES

I heard a bird at break of day  
Sing from the autumn trees  
A song so mystical and calm,  
So full of certainties.  
No man, I think, could listen long  
Except upon his knees.  
Yet this was but a simple bird,  
Alone, among dead trees.

William Alexander Percy.



## Preaching From Pictures

THE need for illustrative material, especially designed to enable the average pastor to illustrate his own sermon without the necessity of memorizing someone else's sermon, has been felt for many years, for the value of the illustrated sermon has more and more come to be appreciated as our knowledge of visual aids in religious education has increased. After considerable experimenting, sixteen of the most commonly used texts for sermons for young people's groups, and for general evangelistic subjects for evening church services, were chosen to be illustrated.

Bearing in mind always the objective of producing a series of pictures that would be flexible enough to illustrate the average preacher's sermon from these texts, the outlines for these sermons were taken from standard commentaries and the popular reference books of sermon outlines. To facilitate the preacher's delivery of these illustrated sermons, the main points of the series of pictures, and thus serve the purpose of keeping the outline before the preacher in his development of the sermon and also emphasize the principle thought of the message.

The first five of these sermons, especially designed with an appeal to a young person's mind, are short and to the point and are sufficiently flexible for the preacher to emphasize Christian living, to bring the challenge for Christian service, or to present an appealing evangelistic message, depending upon the preacher and his knowledge of the particular need of his congregation.

Among these films are listed titles such as:

### TRANSFORMED

In this film the sermon is built around the incident of a lad's gift to Jesus of five loaves and two fishes (John 6:9), and Christ's transformation of his gift. The main points as summarized on the film are: "He Gave All to Christ," "Christ Transformed His Gift" and "Christ Used His Gift."

### CONSIDER HIM

How you consider Jesus Christ will determine your future destiny. This film presents Jesus Christ for consideration, with subtitles, "Consider Him as Companion," "Consider Him as Lord" and "Consider Him as Saviour," concluding with the illustrated hymn, "Tell Me the Story of Jesus." Appeals both to the lost and to Christians.

Eleven other sermons were developed around the events of the last week in the life of Christ, and commonly used texts for evangelistic purposes. While the keynote of all these sermons is definitely evangelistic, like the young people's series, they are sufficiently flexible to meet the need of any congregation. To facilitate the preacher's study and development of these sermons, there is supplied a more or less complete manual containing suggestions and ways of using the films. The reaction to these films has been gratifying. Pastors have reported a number of conversions through the use of our illustrated sermons. Their acceptance is growing, and there is an urgent demand for increasing the list of titles. New illustrated sermons are being produced this summer to meet this growing demand.

If you are interested in this service the editor of *Church Management* will be glad to have further information sent you upon request. They are distributed by the Bond Slide Company of Chicago, Illinois.

### MEMORIAL SERVICE TO THE SOLDIERS OF THE CROSS

The service, under the above title, which we used in the May issue of *Church Management* was prepared by Warren E. Jackson, minister of the Baptist Church, Wyandotte, Michigan. The manuscript had become detached from his letter and we were unable to give proper credit. It is a splendid service and we are glad to be able to make this announcement and give credit.

## Old Age Policy Pays Up to \$50 a Month!

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Postal pays claims promptly; more than one-quarter million people have bought Postal policies. This special policy for older people is proving especially attractive. No medical examination—no agents will call.

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## Power to Serve

by Elwood L. Temple\*

### This Preacher Finds That "The Good News" Is Really Good News

"I AM a shut-in, suffering from arthritis, your paper is a source of comfort and real joy to me. These words of thanks may not mean much to you. . . ." May not mean much to me. I wish I could tell this dear lady how much they do mean to me. I have never met this woman. She does not live in our town. All I know is her name, which was given to me by a member of my church as one who would appreciate our parish paper, *The Good News*.

In content and printing our paper is of excellent quality, thanks to The National Religious Press of Grand Rapids, Michigan. It is not a very large paper, nor a very expensive one, but to me, after a year and a half of publication, it is no longer a paper, it is power to serve!

Nearly every church member knows of people in need of the message of hope and peace which a parish paper brings. By asking for these names, more than half of the copies of our paper are sent purposefully outside of our own church, to shut-ins, to soldiers,

to convicts, to former residents, and many others. The quotation at the beginning of this article is from a letter received from one such. In this service our paper goes to thirty-one towns in Pennsylvania, to ten other states from New Jersey to Oregon and California,

In pastoral work *The Good News* is an able assistant. It does not replace personal contacts but it does supplement them in a really effective way. It carries news of church activities. I know that my people know what the church is doing. It carries a spiritual message into every home, to counteract the flood of secular reading material. I know that my people have something good to read every month. It carries an expression of the interest which the church has in every member. I know none of my people can think that they are forgotten or neglected. It welcomes every new family coming into the community, and follows those who are leaving the community, helping to fill the gap between the old church and the new. It carries the gospel of Christ into every non-Christian home in the community.

Results are demonstrated in our church records. Our church was not run down. Rather, it was above the average in attendance and interest. It takes more power to build up such a church than it does to build up a poor church yet the parish paper has brought pronounced improvement: in the Sunday school, with an increase of twenty-two per cent in membership and almost forty per cent in attendance; in the church with an increase of eight per cent in membership during the past year but in attendance of fully thirty-five per cent.

For certain reasons we do not solicit ads for our parish paper. The magazine is distributed free of charge to the people of the community and to anyone else who may desire it. Our village has a population of 400, and there are 175 members affiliated with our church. After using your service for the past three years, I am in a position to recommend your service to other pastors. *The Good News* has been the means of increasing both the attendance and the collections at all church services.

\*Minister, Presbyterian Church, Clintonville, Pennsylvania.

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# A Square Deal for the Church Organist

## American Guild of Organists Appeals to Ministers

*The following article is an editorial which appeared in the April first issue of the "Diapason," the official organ of the American Guild of Organists. Because it is directed to ministers we give the space to publish the entire editorial.*

IT was our privilege last month to direct attention to the action of a chapter of the American Guild of Organists which spoke right out in protesting against the treatment accorded one of its members by a rector who dismissed an organist after he had served many years with distinction and faithfulness. This instance, and many others that come to notice repeatedly in letters to *The Diapason*, have led to the statement in these columns on various occasions that the church musician is in an anomalous position because he has no official status in his church and no tribunal to which he can appeal when he considers himself treated unfairly. The usual procedure is to indict, try and convict the victim, often without his knowledge, and then to execute the sentence. And, what is most disheartening to anyone interested in the welfare of the church, the author of the offense sometimes puts on a sanctimonious mien and tells the people that his action followed "prayerful consideration"—a form of hypocrisy from which gangsters are free. No locomotive engineer could be dealt with in this manner, as his brotherhood's grievance committee would sift the facts. A janitor similarly treated would appeal to his union and obtain quick action.

We hesitate to dwell at length on the unpleasant subject, for we firmly believe that the great majority of the clergy and members of churches are fair, Christian men, as we stated last month. The instances of fine cooperation and warm friendship between a pastor and his musical aid are too many to make one think otherwise. It is this very fact that enables the minority to hide under their vestments.

Of course, there are many incompetent organists and very many who are

temperamentally and spiritually unfit to occupy any church position. The organist is not always right when an issue arises. This, too, makes judgment difficult. But let us consider such actual instances as these:

1. A man unites with a church and joins in its activities, without detriment to his insurance business, if that suggests anything. He soon pushes himself to the front and is appointed chairman of the music committee because there is no other place into which he seems to fit. He then discharges an organist who had served faithfully for nearly a score of years. A few months later this chairman's wife sues him for divorce, he marries his stenographer and fades out of the church. The harm, however, is done.

2. Another music committee chairman creates a most unfortunate situation. Too late to mend matters the congregation expresses its disapproval and he promptly leaves the church and withdraws his financial support, which was the cause of his being placed in a position to make trouble.

3. A new rector is jealous of the affection a choirmaster has earned in the parish as a result of twenty or more years of faithful service, especially in the training of boys, and sets out to get rid of him. At first he fails and the vestry makes every effort to dissuade him; but at length he wears down the opposition and an able servant of the church is thrown into the street.

Mr. Buhrman in the *American Organist* last month tells of one instance in which a new clergyman caused the discharge of a man who had served his church fourteen years. Another rector in one of the large cities establishes a reputation for dismissing organists—and sextons and church sec-

(Turn to next page)



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## A Square Deal for Organist

(From page 583)

retaries, too—and thus far has thrown out several men of national eminence.

Mr. Buhrman echoes the statement made from time to time in *The Dipason* that only in joint action is there power of defense.

A man who has been a leader among organists for many years writes to us in a vein of discouragement: "The tragic part of all church music jobs is the fact that ability and musicianship play such a small part. From that angle musical murder is being committed every Sunday. The organ profession is getting as bad as some others in which what is called 'personality' seems to be the only requisite."

What is the remedy? We do not wish to unionize our profession and thus embrace worse evils. The A. G. O. has a code of ethics and a committee on ethics, and this is a good beginning; but the Guild does not have sufficient force back of it to impress many churches. Why? Because there are too many organists who will not cooperate. No matter how badly an organist may be treated, every minister and church committee knows that there will not be much difficulty in obtaining another organist, perhaps just as good. In short, any action by the A. G. O. today does not contain a sting.

Here is a task the A. G. O. could undertake, with the determined support of all its chapters throughout the land: A movement could be launched to direct the attention of every denomination to the inequity of the present situation, in which the musicians who take so prominent a part in their worship have no rights or standing. Such bodies as the Presbyterian General Assembly, the House of Bishops of the Episcopal Church, the Methodist General Conference and others can change this. No minister can be deprived of his position without due hearing, and they all have the right of appeal to a higher tribunal, which has the power to act to prevent injustice. When once an organist has the same right to appeal to the presbytery, or to the bishop, or to the annual conference, and can present his case, there will be fewer arbitrary actions. And we can rely pretty well on the fairness of these tribunals. At any rate, this will be a long step toward giving the church musician's position the dignity that attaches to other professions.

The responsibility of the high office of the organist is recognized and emphasized in the A. G. O. declaration of principles. While demanding our rights we must adhere firmly to these principles. The American Bar Association

and the American Medical Association stoutly defend their members; they also enforce compliance with the codes of these professions. The A. G. O. in the same manner must do everything it can to defend the organist who is competent and ethical; it cannot be a champion of the unworthy.

To carry out the suggestion made is not an easy job. But the influence of the guild can be made potent and the cooperation of its leaders will enable it to lay the facts before the many interested and prominent clergymen of all churches who will be willing to champion the cause of the church musician before the legislative bodies of their denominations.

While we are on the subject it might not be amiss to direct attention to the fact that, whereas clergymen of nearly every denomination receive pensions when illness or old age makes them no longer able to earn a living, there is no such provision for organists, so far as known. A man or woman may serve ten or fifty or more years, with self-sacrifice, and then step out with the knowledge that there is no obligation on the part of his church to provide for him in any way. Strangely enough, he is not even eligible for a government old-age pension, as employees of churches are not included under the provisions of the social security act.

### A ROOM OF REMEMBRANCE

I have heard of a Persian vizier, who dedicated one chamber in his palace to be a chamber of memories. In it he kept the memorials of his simple country life before royal favor had made him the prime minister of an empire. Here was the shepherd's crook, the shepherd's dress, the old wallet, the torn sandals, the thumbled and page-worn books of his childhood days. Here he came daily for an hour. Here within those walls, the cares of state were forgotten, intrigue and plot and counter-plot laid aside—a boy again, roaming carefree over the native hills, living his glad sweet life again, watching his flocks upon the green hillside, listening to the thrilling bird songs, or seeing in imagination the mother face bending over her boy, kindling his soul in the love light of the days gone by. And his friends all noted that amid fears and dangers, temptations and honours, he walked upright, his heart warm and tender, because he kept faith with the shepherd life of the days gone by and kept the flowers of remembrance blooming with fragrant beauty in the garden of the soul. From *The Unwelcome Angel* by Charles F. Wishart; the Westminster Press.



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### KEEPING THE CHURCH COOL

Many churches have learned that it is not so difficult a matter to keep the church auditorium cool during the summer weather. Most churches are of brick or stone construction. These materials offer a very substantial insulation. If fresh air is pumped into the auditorium beginning Sunday morning the air will be fresh and clean at the usual hour of worship.

One attractive feature of this type of air conditioning is that it is inexpensive. The Reynolds Manufacturing Company of Grand Rapids, Michigan is offering a series of blowers especially adapted for churches. They can be used for cooling the church during the

summer and as exhaust fans to remove stale air during the winter months.

### PEABODY SEATING COMPANY SERVES CHURCHES

Though originally organized to serve educational institutions the Peabody Seating Company of North Manchester, Indiana, has found a market for many of its products among churches. The company manufactures a complete line of chairs and seating, including auditorium chairs, theater chairs, portable folding chairs and others. A request will bring you information regarding their products.

### PUBLIC AFFAIRS LEAFLETS

Two leaflets, recently published by the Public Affairs Committee, Inc., which will interest ministers and Christian homes are entitled *What It Takes to Make Good in College* by Samuel W. Hamilton and *Defense and the Consumer*. The first treats of the qualities necessary for a successful college career, pointing out the contribution which must be made by the home, the public schools and the church. It is a splendid volume to place in the hands of parents who are slanting their boys and girls for college. It will help the boys and girls, themselves, but the most effective use is with the parents.

*Defense and the Consumer*, the second leaflet, is certainly a timely one. With prices on the up-grade the consumer needs to be alert and price conscious. Each of the booklets sells for ten cents. The Public Affairs Committee is located at 30 Rockefeller Plaza, New York City.

### OMNIPRESENCE

One on a field of battle,  
One in a friend's warm heart,  
One in his laboratory,  
One in a poet's art,  
One in a life-long sorrow,  
One in a plow-turned sod,  
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## Pug Dog Civilization

WHEN the writer was a boy in a small Pennsylvania village "Pug" dogs had the run of the town. Women liked them because their hair was short; children fondled them because they did not fight; men endured them as sort of a necessary household pet. They ate the best in the house and lived a life of idle luxury.

It has been a long time since we have seen a pug dog. The breed evidently is extinct. As a boy we must have witnessed the death of the race. They were too fat to fight, too sleepy to play and too lazy to reproduce their own kind. It is a splendid example of the destruction of that which is not useful.

There is a lot of "Pug" in our present civilization. Perhaps we are witnessing the end of an era. Marshall Petain insists that France was spineless before the German advance because her people had lost the nerve to fight. An effete civilization left them helpless before a strong enemy. It is now generally conceded that the near-destruction of Britain came as the result of love of ease and unwillingness to face danger with reality. Religious pacifists helped to betray the nation. America shares the disease and we have our religious and political leaders who think that the biggest issue before our country is to "be comfortable." Some reduce Christianity to the practice of peace and quietness. The end of society is pictured as being one of short hours of labor and freedom from the incentive to struggle.

If there is any philosophy which needs to be revived today it is that which teaches that progress comes through prayer, consecration, sacrifice and hard work. The Pug dog temperament leads but to oblivion.

## Thin Faith

IF within ten years of the close of this war it is shown that in this instance war was justified, even as resistance to diabolism, I put myself on record now that I will publicly renounce my allegiance to Christ and will de-

nounce the Christianity I have hitherto preached."

Thus writes a pacifist clergyman in a contemporary journal.

This sort of thing is in the air; we may expect more of it. Just a few weeks ago we heard a clergyman say in a small group that if he became convinced that Jesus did not mean the Sermon on the Mount to be taken literally that all moral discipline over his life would be shattered. He would henceforth give himself to women, wine and song.

It all reminds us of our college days. Some of the boys were getting their first shock in Bible criticism. It was common to hear them say that if they could not believe the first chapter of Genesis they couldn't believe anything.

Fortunately for the church and world there have always been strong men and women who have not pinned their religious faith upon the interpretation of a single Bible verse.

## Who Shall Compensate C.O.'s?

EVENTUALLY, if settled at all, the question of who shall pay the conscientious objectors who serve in the work camps established by the denominations will be decided on the basis of constitutionality. Can the state, constitutionally, subsidize a denominationally sponsored program?

The nearest analogy that comes to mind is the parochial school situation. In this area the state yields to the church the right to establish schools and maintain them. Yet various state governments have consistently held that to subsidize such schools violates the constitutional guarantee of church and state preparation.

The analogy continues to the point of double taxation. Roman Catholics who support their own parochial schools are also taxed for public education; the families of conscientious objectors on top of paying for C. O. camps must pay taxes to build the military establishment.

Precedent would indicate that the churches have the obligation to assume the costs of these camps which they have established.



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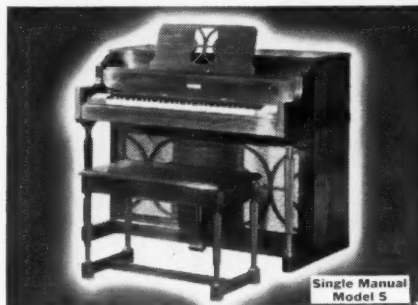
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